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CLINTON WUNDER

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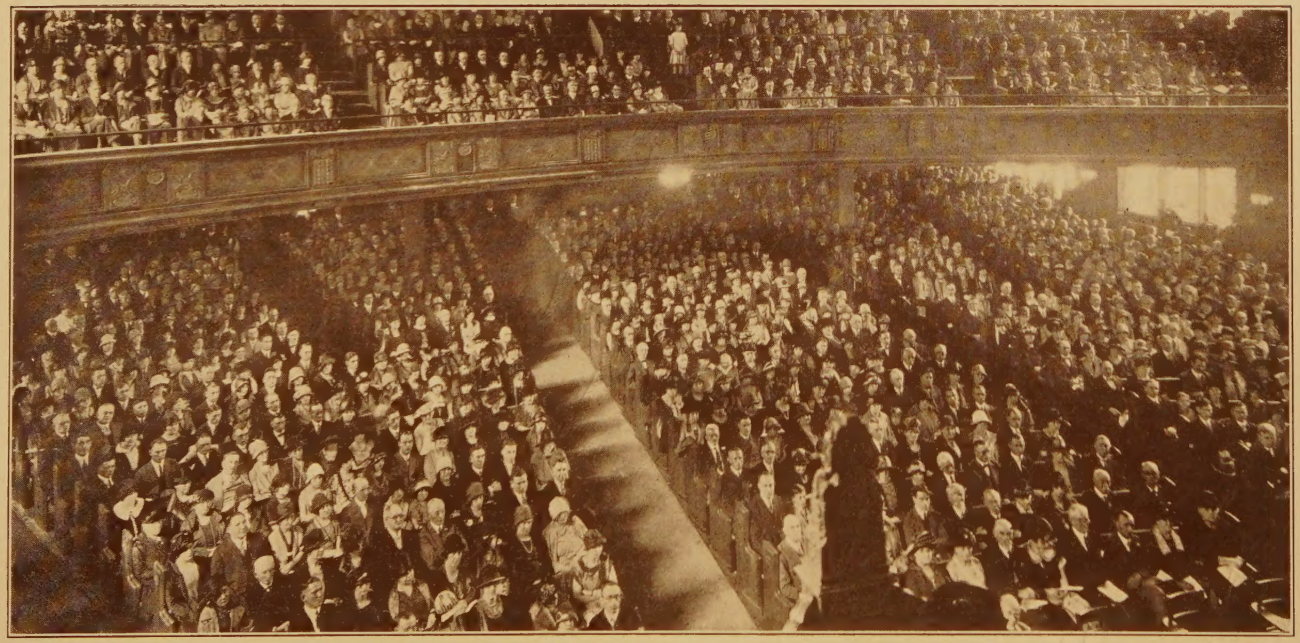
"CROWDS OF SOULS"

For the Church and the Kingdom



A TYPICAL AUDIENCE IN THE BAPTIST TEMPLE

"Crowds of Souls"

For the Church and the Kingdom

261
W956

By
CLINTON WUNDER
Minister of the Baptist Temple, Rochester, N. Y.

With Introduction by
CLARENCE A. BARBOUR
President, Rochester Theological Seminary

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To
My Loyal Partner
in our
Father's Business
Ernestine Wunder

Introduction

THE author of this little volume is one to whom unusual opportunity has been granted. His life has been remarkably varied and fruitful. In student life, in direct contact with the pressing problems of the industrial world, in specific publicity work, in contact with the Army during valuable service as Chaplain, in secretarial work with the Industrial Department of the International Committee of the Young Men's Christian Association, and as the pastor of a great church in the heart of a large city, he has touched life at many points. His mind has been ever alert. He has not been content to follow mechanically old methods. In every feature of his varied life he has made himself a vital and significant factor.

This volume treats of the fact and method of plans and publicity in relation to the church. While it bears most directly upon the work of the city church, it has very real application to the church in the town or village. That the author does not speak merely as a theorist is evident from the hearing which he has gained for his church and for himself in his home city. Under his leadership his church has made itself felt in everything which pertains to the community life.

It is a pleasure to commend this book to the careful, thoughtful and unprejudiced consideration of all those who are trying to solve the problems of the successful promotion of religion in a modern world. It is the product of an earnest, aggressive, fearless and devoted servant of God and of his fellow-men, who is giving his life without reserve to the welfare of mankind, especially to the great masses of the people, who are those to whom the Master gave the strength of His ministry.

CLARENCE A. BARBOUR.

President, Rochester Theological Seminary.

Author's Foreword

A SUCCESSFUL young preacher who addresses capacity audiences in his church and who is known far and wide for the unique programs he builds, was speaking to a group of ministers. He spoke of methods and of results secured. At the conclusion of his remarks he paused for questions. A man rose and with a critical tone plainly evident in his voice said, "Young man, what are you after, crowds or souls?" The air was electric with interest. Ah! Now the weakness of the speaker of the day has been discovered. But without a moment's hesitation came back the reply: "I am after *crowds of souls*." These pages are written to aid interested readers to reach *crowds of souls* for the Church and for the Kingdom.

There is much spoken and written these days about "religion in business," but too little attention is given to the important subject of business in religion. The intent of this book is to suggest ways and means whereby business methods may be applied to religious work, with particular reference to the solution of the problem faced by down-town churches of America. To succeed, the church must learn to use two necessary principles of success.

First, it must understand and employ psychology. The church is necessarily interested in what people think, say and do, and why they react as they do. Second, the church must employ modern business methods if it is to compete successfully with hosts of other agencies that are seeking the time and attention of people. These pages are intended as a hand book and reference guide for ministers and laymen and such other church workers who are seeking ways and means of keeping the church alive and active in American life.

Statistics and reports from all parts of the nation indicate a steady decrease in church attendance. Recently the Lord's Day Alliance held a convention in New York City. Discussion turned mainly on the question of how to protect the Christian Sabbath from the steady and alarming encroachments of secular activities, especially sports and commercial amusements. Sunday baseball, theatres, movies, were all running full blast in competition with the churches. Statistics were presented to prove the point. The general secretary of the Alliance read the results of a survey of attendance in 573 churches in New York State, showing that there had been in these churches a total Sunday morning attendance of 27,727 persons, an average in each church of forty-eight persons. In 386 of these churches thus surveyed, the average attendance was twenty-three persons.

In the city of Washington, D. C., a check-up of

forty churches showed less than 7,000 people at worship, or an average attendance of less than 175 persons in the capital city of the nation. The same report, of course, showed overflowing assemblies in the theatres and movie palaces; thus in Washington, in forty theatres, more than 50,000 persons were being entertained, an average audience of 1,250 persons.

The prevalent tendency is for the church to put the blame upon those who do not attend. I choose to put the blame upon the church, its laity and its clergy. The church that fails to reach the masses today is the church that has failed to adjust itself to the requirements of a changed day and a new generation. People are as religious today as ever; in fact more so. They want religion as never before, but they want it interpreted in the language of the day. Jesus loved the multitude and understood them. The people heard Him gladly. He knew their psychology. The church of today does not.

Where lies the remedy? For me it is two-fold. First, apply our knowledge of psychology to the problems of the church. Second, employ modern business methods. God deserves and demands of our laity nothing less than their best intelligence. We have been liberal with our prayers and our pocketbooks, but stingy with our brains. The time has come to lay our intelligence on the altar of His service. When the business man in the church

turns the full power of his specialized intellect upon the problems of a failing church as he would upon the problems of a failing business, then we will get real results.

The writer's experience in politics, in business, in publicity, in Y. M. C. A. work, has been applied to the problems of his church. When we go about our Father's business in a business-like way, the result is increased enthusiasm, finances and spirituality. Too long we have traveled on our dignity and have handled these matters with kid gloves. The time has come for us to get down from our dignity, pull off our gloves and go to work. God helps those who help themselves.

When I came to the Baptist Temple I asked the Trustees to take down the high iron gates whose presence repelled me and others, and to put benches in the vestibules and a drinking fountain where weary passers-by might rest and drink. The interior of our auditorium was brightened and cheered by the installation of new lights of twice the brilliancy of the old. A committee at the doors guaranteed a hand-shake, a smile and a warm greeting to all who entered. The staff was increased to meet the new demands. The attendance and collection increased 700 per cent. We have standing room only many Sunday nights, and at times police have been stationed with us to prevent crowding. It is a common sight to see scores seated on the balcony floors and steps, and standing

wherever there remains a foot of space. Hundreds often turned away for lack of room. The reason? *Thinking* about the church's program in addition to praying; the use of every legitimate means of modern business promotion.

Acknowledgment is here made of the assistance of Mrs. Lucille Southgate and Rev. William Wallace Rose in editing the manuscript, and of Miss Clara Schulz who typed the sheets.

C. W.

Rochester, N. Y.

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"BUSINESS IN RELIGION"

THE BAPTIST TEMPLE,

ROCHESTER, NEW YORK

Is fourteen stories in height, with large roof space which may be converted into a roof garden for neighborhood recreation.

Contains ten retail stores on the street level; 250 offices, four floors for church purposes, and neighborhood service.

Has large auditorium on first floor seating 1,800; choir seating 90; $40,000 Hook & Hastings organ; lobby entrances from Franklin and North Streets; five elevators.

Is valued at $3,000,000, of which $1,000,000 is the valuation of the strategic site.

"In the Heart of Rochester"—in the center of the business, hotel, theatre, office and retail section of the city; 70,000 people live within a mile radius of the church.

Serves the five-fold purpose of worship, recreation, religious education, community service and financial revenue.

Was erected in record time, offices being occupied in June, 1925, about nine months from date of starting construction. Final services held in old church edifice July 13, 1924.

Was dedicated September 27,-October 4, 1925, in a week of eight impressive services, attended by more than 20,000 people.

Is unique in that it is the first large structure to be built with no heating system as an integral part. Steam service is furnished from the outside by a nearby central heating plant.

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I

THE CHURCH MUST COMPETE

WE are living in a world that differs vastly from that of our forefathers. The church was once the very center of attraction, but this is no longer so. Today she takes her place in the long line of interests that concern people. When Sunday morning comes an individual can consider his automobile, golf, motion pictures, the theatre, good books, his club, lectures, concerts, in addition to the church, as activities in which he may engage on the Sabbath Day. Undoubtedly the activity that most strongly appeals to him is the one that will gain his attention and time. Every business concern knows that it must go out of its store, office or factory and seek business, seek customers. But the church has been content to wait for customers to come and has not been particularly clever in serving those who did come. The result is that many possible buyers of the church's goods have gone elsewhere.

The right program, adjusted to the needs of the particular situation, when well advertised, will bring desired results.

A church service should be warm, attractive,

cheerful, bright, varied, interesting, inspiring, helpful. When folks are convinced that the church and its preaching have something they need and want, they will come and keep coming. We will never fill the churches by closing our competitors, the movies and the golf links. We must make the service of worship so helpful that folks would rather come to church than do anything else at that hour on Sunday.

FOLLOW UP

We of the Baptist Temple feel personally responsible for the hundreds who have joined the church during my pastorate. Their names are kept before us and an attempt is made to put as many as possible to work in specific tasks. Committees, the official boards, the Bible School, all are sources of work. The church is divided into parishes with thirty families to a parish and a deacon in charge of each such division. He must call at least twice before the spring financial canvass. His reports are mailed direct to me on special cards. When sickness, death or trouble occur in his district he notifies the minister and a member of the staff is sent to the home. If we learn of the fact first in the office we notify the deacon. By this plan we have thirty-five assistant pastors, all volunteers. It makes for a militant church as well. *A church should grow, not fast but strong.*

KNOW PEOPLE

Jesus was a master of human nature. He knew how to handle individuals and crowds. The church must learn this art and must be clever in building programs to interest and hold the attention of the people. If our purpose is to evangelize the world we must reach the world, for without contact with individuals how may we hope to present to them the religion of Jesus and His saving Gospel? The church is too often in the position of a business house which has an over-abundance of high quality goods, but lacks customers to dispose of the goods. This means failure for such a business. The church frequently does more harm than good because of the very lack of that knowledge which business men and theatrical producers must have if they would succeed.

For example: a newspaper in a large city recently reported the meeting of a certain society of churchwomen who were intent on suppressing the distribution of a salacious novel. However, the Superintendent of Purity in Art and Literature, in making her report, showed total ignorance of human nature in that she not only named the book, but allowed the denunciation to appear in the local press, demanded of the Mayor that the book be taken from the Public Libraries, and in general did what she could to advertise that the book was in the city. The result was that within a few days one newspaper ran the story serially, motion

pictures exhibited the story in the form of film, and booksellers estimated that the otherwise sincere attempt of the good woman increased by an enormous percentage the sale of the book throughout the community. In this particular case, if nothing had been published the greatest good would have been accomplished for the cause of righteousness. In other words, the church frequently plays into the hands of its enemies. The forces of evil are too often vastly more clever in the use of publicity and propaganda, and in the employment of their knowledge of human nature.

BUSINESS PRINCIPLES

Every good, sound and honest principle of business is needed in the church as well as in the market-place. When we interpret God in terms that the people can understand, and do so interestingly, then tell the world about it by advertising, we fill our churches. How many churches would dare hire an efficiency expert, a church engineer, to come and spend a few days studying their program and then report the findings? Yet that is just what many churches need. God bless the Young Men's Christian Association for pioneering in these matters. The Young Men's Christian Association is efficiently run on a business basis and is ever a credit to God and His Kingdom. Let the church learn a lesson from the Association and from business. We are engaged in the greatest business in

the world,—the business of bringing in the Kingdom of God, promoting the will of God on earth as it is in heaven. Nothing less than our best should be assigned to this great task.

These pages are a personal testimony based on a personal experience. The material is not culled from other books on the theme, nor from the addresses of speakers on the subject. The principles which follow have been tested by the author in many departments of the publicity field, in political campaigns, in business, in the Young Men's Christian Association, in army camps, in the Bible School and in the church. They apply universally.

PRINCIPLES APPLY UNIVERSALLY

Methods may vary with the field in view, conditions may differ, but the principles remain the same. The goal of the advertiser may be to fill the men's meeting of the Young Men's Christian Association, to get soldiers to attend a Chaplain's service, to add students to the Bible School, to fill the pews of a rural church seating one hundred or a city church seating two thousand; but the principles remain the same and, subject to wise use, they bring success.

The inspiration for this book came from the preparation and resulting appreciation of an address delivered on Thursday, January 25th, 1923, in New York City, under the joint direction of the New York City Federation of Churches, the New

York City Advertising Club, the Eastern Department of the Young Men's Christian Association, the New York City Young Men's Christian Association and the International Committee of the Young Men's Christian Association. The group included ministers, leading laymen, editors of religious pages in New York newspapers, editors of religious publications, and Young Men's Christian Association secretaries. The Eastern Department of the Young Men's Christian Association and the New York City Young Men's Christian Association sponsored the meeting.

Subsequently there arrived many requests for detailed information on the theme. This in itself was an excellent illustration of the scope and value of publicity. Eight New York City newspapers ran part of the "copy." The *New York Sunday Times* ran a column. Philadelphia, Pittsburgh, Cincinnati and other papers copied it. Religious and advertising journals wrote for copies.

Many of the letters sent contained questionnaires, the answers to which would require the writing of a book. Finally, for the benefit of those who seemed to possess an honest and earnest desire for the information these pages were written.

A SURVEY AND A STUDY

The Times Square section of New York City possesses but nineteen churches, and affords an ex-

cellent illustration of existing conditions in church life. Four of these are Roman Catholic, two are synagogues. Of the thirteen Protestant churches remaining, two are for negroes. This section comprises one hundred city blocks, has ninety hotels, accommodating 26,684 guests a day; seventeen clubs; four hundred and ninety-three rooming houses and boarding houses; a floating population of 123,000 a month. There are but 5,464 families of permanent residents in this district. Exactly eleven white Protestant churches serve this multitude. Few of these churches, if any, are really coping with the situation which faces them.

Many of these churches are on the verge of a disaster. Sunday night services are few; the people do not attend. The church is largely ignored. The total to be found in attendance at the evening services of the eleven churches one Sunday night was 1,817. The stranger sees no appeal from the church, but is captured by the appeals of commercialized amusement all about him. Forty-five theatres and ten motion picture houses with a combined seating capacity of 78,000 are located here. Their weekly attendance is estimated at 1,000,000. This is one of the factors in the problem.

NEW YORK CITY

New York City has been termed the graveyard of churches. A score have been crowded out in the last thirty years below Forty-second Street.

One militant minister whose church lies in this district has this to say of the problem:

"To the churches containing within themselves some medicament for social ills, human society owes in some measure its healthy cohesion. In our great cities, however, the churches are confronted by new and artificial conditions, that tend to social alienation, —the separation of class from class. Particularly is this true of New York City. The southernmost section of this city is being filled up with business houses to the exclusion of residences. It is a mistake, however, to suppose that this section of New York is solidly filled with business. On the lower east and west sides of New York City south of Fifty-ninth Street there are congested masses of population. It is also a mistake to suppose that the upper part of New York City is entirely given over to residences, and the lower part to business. Because people do not belong to our set or live where we live we sometimes forget that they exist at all. Too many live with the idea 'out of sight is out of mind.'

"The great mass of people who are left down-town by the up-town trend of business and genteel residences is composed of the foreign element which constitute at our very doors a mission field of unparalleled problems and promise. Like all mission fields, it is hard to work, but if neglected it becomes a menace. However, among these foreign peoples are a large number of American and English-speaking people. We have a very dangerous phase of social alienation in the tendency to withdraw little by little from this lower part of the city. They go to Harlem, Brooklyn, or New Jersey. There is no remedy for this. It is right that families should move where their children

can have the best advantages of air, space, school and society.

"Because of this, however, the down-town churches, with the exception of some of the Fifth Avenue churches, steadily decline, and the people charge it up to the minister. They say the minister does not draw. The smaller Protestant churches of the east and west sides have a new minister every few years. The people of wealth and those capable of leadership little by little leak out of the church and it becomes correspondingly weaker. In the places of a large part of these respectable Protestant families who are moving away from the immediate neighborhood of the church, come people who are indifferent, uncongenial or perhaps even hostile. With them, the old tried methods of the church do not seem to work. The only thing left for the church to do, so it seems, is to move up-town also. On investigation we find that there are many good Protestant families left in the neighborhood, who are unable to move because of closeness to work, small property interests, financial conditions, etc. These people see the Protestant churches gradually dying out."

To sum up: the buildings of many churches have been closed, others have been sold and are used for various purposes such as theatres, etc. Other churches have moved up town. Large areas of population are partly or completely forsaken by the Protestant church. The foreigner, his children and the poorer American families remain down-town; and it is these groups who form the problem.

THE CAUSES OF THE PROBLEM

These may be said to be six in number. *First* the ever-increasing foreign-born population and their children. These take full possession of a given neighborhood. Witness the thirty thousand Italians living all about the Judson Memorial Church below Washington Square. The various racial religions of all these immigrants plus the frequent breaking down of the racial religion in the second generation, further complicate the problem.

Second: the inroads of commerce, and business which have monopolized many of the down-town blocks, taking over what were once wealthy residences and beautiful sections of the city and leaving tenements and rooming houses over stores, small factories and commission businesses.

Third: the exodus of Americans toward the up-town section of New York and into the suburbs of Brooklyn, Queens, Westchester, Long Island, etc. This has meant an exodus of leadership and strong men and women including the back-bone of many churches.

Fourth: the financial difficulties arising out of cause number three, have resulted in closing many churches and in weakening others to such an extent that they might as well be closed.

Fifth: the wide-spread and great development of such forms of commercial recreations and amusements as the motion picture, dance hall, parks, bathing beaches, baseball, etc.

Sixth: the inability of the church to adjust itself to its new and ever-changing environment. The church has not moved fast enough to meet the ever-changing situation about it. Ordinarily the church has plenty of time to get acquainted with a community. In New York City, communities change over night and the slow moving, conservative Protestant church was first bewildered and then swamped by these changes.

Men feel strongly on this point and one virile minister wrote plainly when he said, "Cowardice was responsible for much of the present embarrassment of the down-town churches."

"Cowardice. They are absolutely afraid to face the long, lonesome grind on the firing line. They prefer to retreat to the secluded rest areas in the rear. This is augmented by the fact that a church with a desire to stay has so many desertions in the ranks that it cannot financially continue its services.

"'The business growth necessitating removal of the family to other parts of the city, thus removing the need of the church. The influx of the European immigrant of Jewish and Catholic faith to take up residence in lower Manhattan. The desire of people to establish their homes in a more select part of the city'—are some of the reasons given by a secretary of the Young Men's Christian Association in New York City, in attempting to explain the problem of the down-town churches.

"Three main causes seem to exist for the exodus of down-town churches: (a) the incoming of business houses and manufacturing; (b) the incoming of alien

population; (c) the removal of their members to more attractive residence sections.

"One proof is that the Methodist Episcopal Church has closed some twenty-five church buildings in the last fifty years in down-town New York. Other denominations have run a similar course.

"The Secretary of the Church Extension Committee of the Presbytery of New York agrees with our conclusions emphasizing 'the removal of the old American Protestant constituency to up-town neighborhoods, the incursion of business and commercial interests, the immigration of a large foreign-speaking, non-Protestant constituency.'"

A history of six Presbyterian churches in New York City reveals the following interesting facts: The Fourth Avenue Church sold its property and moved to the corner of Broadway and One Hundred and Fourteenth Street where it is known as the Broadway Presbyterian Church. The Thirteenth Street and Fourteenth Street Churches combined and formed the Chelsea Presbyterian Church. Hope Chapel formerly conducted by the Fourth Church and later by the Board of Home Missions was finally abandoned because of the incursion of Jewish population. Alexander Chapel formerly maintained by the Fifth Avenue Church is abandoned as a work although the property is still held by the church. Madison Square Church, University Place Church and First Church were combined and formed one church, the West Presbyterian Church, formerly located on Forty-second

Street. The property was sold and the church combined with the Park Presbyterian Church to create the West-Park Presbyterian Church.

One pastor writes:

"The increase in value of property and high rents have driven the people to seek more comfortable homes in the outlying neighborhoods with cheaper rents. Property down-town in this neighborhood is required for loft buildings for commercial purposes, especially on the avenues. The people of this parish have moved into the Bronx, Long Island, New Jersey and to Brooklyn."

SHIFTING POPULATION

Shifting populations, especially among the foreigners, have proven to be a great problem. The newer population has been dependent economically and has been hard to reach in language and religious life, that is, from the Protestant church viewpoint. The rapid movements of these groups and their constantly shifting tenement house populations add to the difficulty.

A bright spot in the evidence is indicated by a statement which proves that there are benefits arising from the general situation.

"The greatest achievement of the down-town churches is the discovery and bringing in of unchurched people, and then giving them to other churches in better communities where they will have a permanent residence. Thus the harvest of the

down-town church is not gathered for itself, but is passed on to other churches in settled communities.

"Too long have these conditions been regarded as calamities when they should be regarded as blessed opportunities brought to our very doors. Prejudice on the part of professing Christians is the most difficult thing to overcome."

The fact that the foreigner has his own religions sedulously preserved by his clergy and lay leaders was cited by one correspondent.

"The foreigner does not have the impression that the Protestant churches are representative of America, although the longer he remains here and the more thought he gives to the matter he will discover that these churches are in great degree representative of the religious feeling of a large part of the American population. The churches as he sees them are simply emblematic of another religion which may or may not be as good as his. When it is remembered that more or less persistent efforts are put forth by the ministers of his religion to have him continue unchanged in his religious environment, we see that his change to another religion is not a light matter for him.

"Another factor now enters the situation from the point of view of the foreigner. He will meet many and powerful tendencies to give up all religion, rationalism on the one hand if he is given to thinking, and pleasure-loving on the other if he cares foremost for that, will wean him away from his old religion, these being the more operative in case his religion is of an especially formal character. The foreigner is not to be blamed entirely for this result. The living

forceful elements in American religious life are largely beyond his ken. In his everyday life he sees very little of them. He often sees America at its worst, its selfishness, its worship of mammon, its exploitation of himself. If he comes to feel that religious forces in American life are not very strong, shall we blame him? The few churches that he sees about him awaken little particular interest. They are among a number of things going on in his crowded section."

INABILITY TO ADJUST

The fact of the church's inability to adapt itself and adjust itself to the new environment and changing situation looms up as one of the great departments of our problem.

"The new people surrounding the old church are not the kind that it is used to working with. It can hardly understand them and they can hardly understand it. If attendance dwindles down to a handful made up mostly of those who have come from a great distance for the sake of old ties, and little comes from the new neighbors, can the church really be blamed very much if it considers leaving its down-town neighborhood, unless it can adopt a program that will really appeal to the newcomers? If it cannot influence to any considerable extent its new neighbors and if its continuance at its present location means a small attendance of those who come from a distance, would it not be the more sensible policy to move to a section where its members live, a more economical and a generally more efficient policy? (The famous story of the church in down-town New York that sold its

property for the benefit of missions in China, is, if true, one that may present a good deal of solid sense.)"

A pastor of a number of years of experience with New York churches sums up the causes of the exodus of churches in a terse and characteristic paragraph.

"Lack of funds, lack of vision, lack of executive ability, lack of coöperation, lack of adaptability, and lack of spirituality."

The quotations given here are selected from numerous letters bearing out the facts which supply further proof. The Bowery Mission claims that the Bowery man is peculiar to himself, and that here again the problem of intentional service is one of proper adjustment.

Here is an interesting statement concerning the movement of foreign populations on the east side of New York.

"Instead of coming in waves, they form wedges. Let me illustrate from the Olivet Community. Thirty years ago the population was American, German and Irish. The Jews made the first inroads, coming from the south up through say Orchard and the adjoining streets, they formed a wedge: as the wedge went further north it became larger and gradually pushed the Christian out. Later, another wedge was driven in from the west. This time the Italian nation furnished the material. The Jewish popula-

tion had to adjust itself and practically all of the remaining Protestant Christians were crowded out. Within the last two years (1916-1917) another wedge has been driven into the community from the north. Polish people in great numbers are driving a wedge down First Avenue and the adjoining streets. With this movement the Italians and the Jews have had to adjust themselves. And since most of the Poles are of the Greek Catholic faith practically all of the Protestants that remain have been crowded out into other sections of the city."

Since the Olivet Church was organized, in 1867, up to January 1, 1918, eighty-five churches had gone out of existence in the district below Fourteenth Street.

A pastor who has been thirty-eight years in one church in the lower part of Manhattan Island, writes as follows:

"When I came here our church ministered to people who lived in courts and alleys. The better class of Christian people were connected with denominational churches. Our congregations became so large we did not know what to do with the people. We finally bought property to the east and west of our church and were planning to enlarge, when I noticed the Jews were coming into our neighborhood in large numbers. I told Dr. M. K. Jessup, our President, not to build. We would today have been one of the largest self-supporting working people's churches in New York City if the conditions had remained as they were when I came. They changed so rapidly that now there is a big public school near

us where there are 2,700 children, and not a solitary Gentile child. Over twenty churches have left our neighborhood. They were simply starved out. There is absolutely nothing here to maintain them."

The Fifth Avenue Baptist Church represents an interesting move in that the congregation now occupies a new church at the corner of Sixty-fourth Street and Lexington Avenue. Fifteen years ago, just one block from this new site at the corner of Sixty-fifth Street and Lexington Avenue, the Baptist Church of the Epiphany sold its property for $400,000 and moved out because it believed its work was done.

A COMMON PROBLEM

New York City may be said to be "different" and an illustration that does not universally apply. But the fact remains that the condition of the church in New York City is symptomatic of conditions in many other cities, which are growing rapidly and which possess congested down-town areas. The difference between Manhattan and other cities is one of degree. From Boston to Los Angeles similar problems are at hand in varying degrees and growing more difficult of solution as population increases.

The city-wide denominational leaders of our American cities are facing the problem, and facing it optimistically and courageously. They are planning ways and means of seriously meeting the fu-

ture. They are studying alleged remedies in the light of results. They are learning from their mistakes. They are experimenting in new fields with new methods, they are recognizing the power of Christ and the necessity of His presence in their endeavors. If the writer may venture a personal suggestion and prophecy, it is that the future of the down-town work depends largely upon five factors: *First:* a careful study of the field as a whole with concise practical recommendations as to how to meet the situation. *Second:* a willingness on the part of churches and denominations to eliminate as far as possible waste and competition and substitute for these, coöperation. *Third:* a willingness on the part of Protestantism and individual churches to experiment with new and untried methods and to use their best genius, intelligence and common sense in the field of this experiment. *Fourth:* the ability and willingness of the church to adjust itself to the situation in which it finds itself. Here perhaps is the secret to the eventual solution of the problem of the down-town church. The churches which seem to be solving the problem as individual congregations are those which have learned to adjust. *Fifth:* Jesus Christ and His Spirit and His Love must be firmly built into any future program.

II

THE PLACE OF THE MINISTER

FOUR years ago when the writer began his pastorate in his present church he found an auditorium thirty years old, with a gloomy, poorly-lighted interior and a church school building even more gloomy in appearance. The latter dated back to 1860 when it was the church proper. Today, a thoroughly modern church plant occupies the same site, providing a comfortable, beautiful auditorium and containing four floors of additional rooms. A large assembly hall with the latest type of folding partitions serves a dozen purposes and joins a completely equipped kitchen to serve a caféteria and banquets, manned by a trained steward and chef. Scores of church buildings were visited and almost every known device for convenience and comfort has been included. Four years ago visitors were greeted by tall, old-fashioned iron gates that stretched across the church entrance. Today, cozy and attractive, well lighted foyers welcome the stranger to the auditorium.

The church called the minister as a leader. The constitution defines his duties as those of a chief executive. He is and must be an executive. He is

FRONT VIEW OF TEMPLE AUDITORIUM

trained, educated and experienced to manage a church as the manager of a business. It is the minister's task to suggest, to advise, to plan, to recommend, to supervise all that which will increase the power, the influence and the amount of good his church can accomplish. The church constitution says of him—" The Minister shall have charge of the spiritual welfare of the church; he shall preach the Gospel, shall have in his charge the stated services of public worship, shall administer the ordinances, and shall be the chief executive of the church and church school. All the employed staff of the church and church school shall be responsible to the minister for the efficient and loyal performance of their duties."

VARIED DUTIES

As the pastor faces his task he realizes he must " do it or get it done by others." That which he is not trained to do or cannot find time to do must be done by paid assistants or by volunteers. He develops the church as a manager develops his business. Why not? That is what the pastor is paid for. His people and his official boards have a right to look to him for leadership. What the General Secretary is to the Young Men's Christian Association, what the secretary is to the Chamber of Commerce, the minister is to his church. The busy pastor of a modern church discovers himself to be charged with functions of executive, pastor,

preacher, student, organizer, advertiser, financier, civic leader, denominational leader, social worker, evangelist, and friend to all. A large order, but it must be filled. How? By careful planning; by paid and lay assistants; by wise organization; by a studied stewardship and budgeting of the minister's time—not forgetting he must take time for exercise, rest, leisure, cultural growth and to feed his own soul.

PASTOR, PREACHER, STUDENT

As *pastor* he visits the sick, the aged, invalids, those in trouble, maintains office hours, making himself accessible to all who would come. He is a friend to all men who seek him out for advice and for aid. To comfort the bereaved, to respectfully and reverently bury their dead; to marry the living, to congratulate the mother on the birth of a son, to cheer the aged, to remember a birthday, to acknowledge some honor that has come to students; these are delicate touches that the wise pastor learns to give. The custom of sending a Christmas card to the entire membership, cultivation by telephone, by visit and by letter, a mailed message during vacation to rally the congregation for the pastor's return—all this helps to hold him in the hearts of his people. As *preacher* he must hold the interest of his audience, present Christ attractively, satisfying the soul hunger of men, saving the individual and society. Christ proposed to

build the Kingdom of God, to transform the world by transforming individual lives, to establish the church as a "fraternity of souls." Preaching is still the chief means to this end. Hence the minister is a *student* with hours set aside for study, reading, thought and writing. His mind will not only receive the thoughts of commentators upon scripture but all the library of classical and current writings will be reviewed. Current literature, periodicals, daily newspapers, lectures, and even modern fiction will stimulate thought and provide illustrations.

ORGANIZER, ADVERTISER, FINANCIER

As *organizer* the church's executive theoretically heads up all the activities of his parish. He initiates and at least in part, promotes programs and plans; keeps the many wheels of his organization geared up, oiled and running that the whole machine be useful, and in constant condition for practical service. He will need many helpers in this, but he cannot avoid the responsibility for the eventual success of the whole. His ideas, suggestions, his word of commendation, his advice, his enthusiasm will be sought by societies and organized groups the church. He is expected to have something constructive to offer.

Advertising is a recent but absolutely necessary duty assigned to him. What doth it profit to have a church unless the multitude hear of it and attend?

Because of the importance of this item in creating attendance and finances a separate part has been assigned to the subject.

Finance is a necessary under-girding factor in church life. Costs of operating have increased enormously with the years. Current expenses continue to grow. Missionaries require support. Who will raise all this money? The minister is charged with the task. He will only provide that which his Board of Trustees does not provide in planning and in method. Ministers have been prone to think this is no responsibility for them. But does a store manager believe this? A "live" church program demands funds. If the minister asks for more funds he must point the way.

"LAUGH IT OFF"

We would add to all this the absolute requirement of a "saving sense of humor." The advice of a minister of fifty years of experience in large churches to "laugh it off" when things don't go well, is good logic. The smile usually wins, and many arbitrary and nuisance-making church members may be dismissed with the thought—"Forgive them for they know not what they do." The minister often finds escape in the scriptural injunction to "fret not thyself" and when stumped by apparently insurmountable obstacles, learns to turn the universe over to its Creator and let the Lord help solve the "problem." An hour's walk in the out-

doors, or a half hour's nap, may "brighten the corner where you are." Hence the advice to get regular exercise, eat sanely, sleep regularly and keep the body strong—building proper balance of mind and a soul sweet and dominant.

Political conditions, luncheon clubs, city-wide committees, the Young Men's Christian Association and the Young Women's Christian Association, the Chamber of Commerce, Labor Unions, the newspapers, rightly look to the minister as a *civic leader*. They want his help and want to know what he has to say, this man who professes to have a cure for the world's ills and for the problems of humanity. The indirect benefits of such calls and contacts are as great as direct good accomplished. Pastors of large and active churches find time in a busy life for such community coöperative endeavor. The *denominational* boards, committees, meetings, campaigns for funds, conferences and conventions call for time from the church executive. Hours for this must be assigned in the budgeting of time. Without such volunteer aid and leadership our great denominational agencies could not function for a day. *Social Service* knocks at the door of every church, asking for coöperation and assistance. Ministers are found in every city, not only serving on boards of Social Agencies but actually engaged in interesting and effective programs of neighborhood service. This is but another name for "home missions."

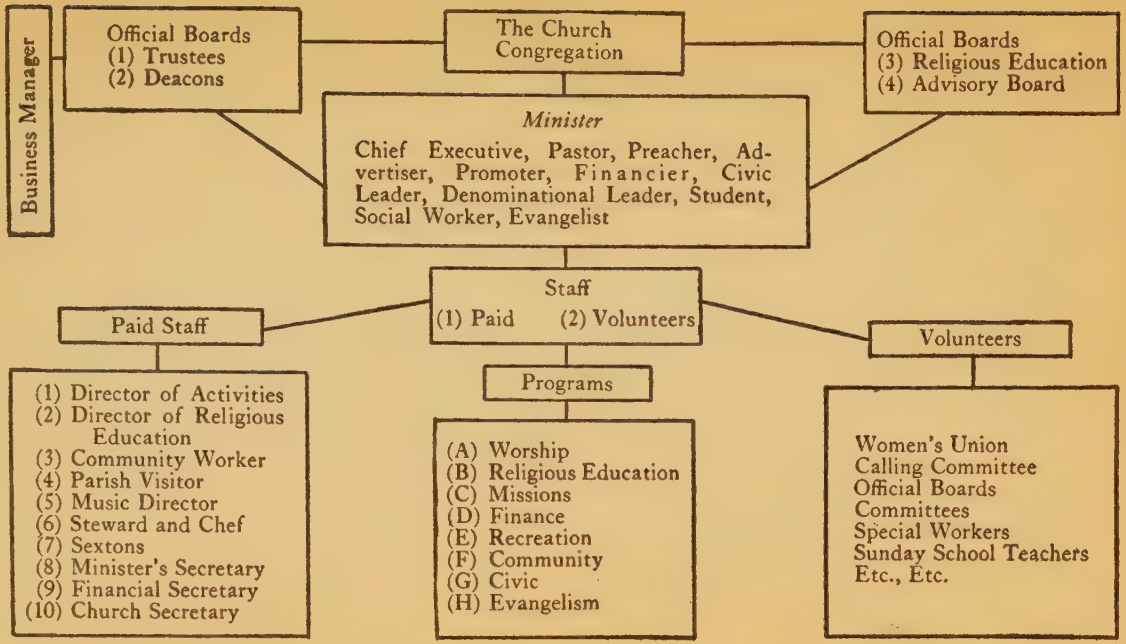
THE MINISTER MUST LEAD

It is growing daily more difficult to find a satisfactory *evangelist,* and the wise pastor has concluded he must be his own evangelist. Here again, as preacher, organizer, and advertiser he finds use for all these qualifications. He will not be satisfied with occasional "campaigns," but will keep everlastingly at it with an all-year program of evangelism that finds especial success in receptive human hearts at Christmas and Easter. Who knows better than the pastor how and when to lead the souls of his own congregation to Christ? Other lesser duties will arise. Accept them. Find loyal aids. Train helpers to share responsibility in execution. But know it is the place of the Minister to lead. The City Manager of a modern city chooses, with the advice of the City Council, a director of safety (fire and police), a city engineer, a health officer, a director of public service. He does not perform all their functions but he devises a system of checks and sees that they are performed. So the minister, in counsel with the official boards works out a church policy, selects assistants and manages his church. He does not pull the train but like the engineer he pulls the throttle after checking up his fireman, his signals, his coal and water supply.

THE MODERN SEMINARY

This is a large order. We repeat it must be filled

ORGANIZATION OF A DOWNTOWN CHURCH



by the minister. But many will ask, how and where will he learn all this? The answer is twofold. If already at work he will study and acquire this knowledge as the modern science of his job. But the bulk of responsibility for the adequate training of the ministry can be laid upon the curriculum, faculty, attitude and spirit of the Seminary. Already here and there seminaries are at work on this. The up-to-date institution for ministerial education will include in its curriculum the teaching of advertising, publicity, church finance, promotion, etc. Successful pastors will be introduced into the faculty as special lecturers. Samples of printed matter will be studied and discussed. Classes and individual students in and out of the class room will wrestle with theoretical problems intended to increase attendance, to build successful, attractive programs. They will, under faculty guidance, visit churches of various types, make notes, bring back criticisms, ideas and suggestions to the class room.

Student assistants will be assigned to specific churches, financed by coöperative scholarships in which church and seminary share the cost. Those students will receive instruction from the pastor, enter into all activities, be given definite experiments and tasks to work out. Credit will be given and pastors will report to the seminary, detailing the discovered personality, strength, weakness, traits, needs, of the students. In other words, a

ministerial internship will be created. What the local hospital provides for the medical school, the nearby churches will supply to the seminary, laboratories for experiment, practice and development. The minister of the future will not mull over the ground in a vague fashion, advertising his inexperience, taking five to ten years to discover practical methods of work; but will start his ministry with a foundation of practice and experience.

The employed staff should hold weekly conferences chairmanned by the minister. Uniform report blanks should be filled in by each staff member and presented to the minister in advance of the conference. A sample blank with actual reports of a Community Worker is printed here. From such reports a monthly summary report can be prepared for the official boards of the church. The staff conference will give time to prayer, to reports, to a discussion of policies, new programs, discussion of common interests, solution of difficulties, etc. Here names of propective members will be presented and calls assigned.

Copy of Typical Week's Report by Church Social Worker

STAFF REPORT BLANK

(Each Staff Member keeps a duplicate of this report)

Week ending Jan. 13, 1926.

Staff Member—BEATRICE PARMENTER

1—STATISTICS

No. of calls made	27
No. of building interviews	20
No. of meetings attended	14
Total attendance of meetings	932

2—CALLS UPON INDIVIDUALS

Name *Reasons*

Mr. Thompson—is able to work only part time; children need clothing, which we shall supply this week; two of them come to our nursery.

Homes of Feister, Carpenter, Vaginus, Phillips, Thompson, Robinson—interested in Neighborhood School and Nursery.

Mr. .....—tried to commit suicide and is in hospital now—unemployment one reason—S. W. L. working on case.

Mrs. Ledota—clothing for new baby; supplied crib for younger boys; boys are in our boy's now, also coming to Neighborhood School.

Mrs. Nellie Sherer—called four times; she is getting weaker—her brother (blind) has come and will be there until the end. Mrs. Marriot gave me the pulpit flowers to take to her along with some magazines, and those flowers brought more joy than anything that has ever been placed in the neighborhood.

Mr. Creslewitz—A Polish grandfather who is sending four children to our Neighborhood School.

Mrs. Marinus—Magazines to her mother (shut-in).

Mrs. Cannon—Four children to Sunday-school and Nursery—the milk that June gets twice a week seems to be making a difference in her strength.

Mrs. Smith—She will speak at our Cosmos Club on "Women in Business," next year. She is very much interested in our organization for business women and wants similar club in her church.

Journal Office—Pictures for publications showing our work.

3—Meetings Attended

Character *Purpose* *Where* *Comment*

Neighborhood School—102 present—think it went very well, program—woodwork, sewing, games, kindergarten—Large percentage boys—very enthusiastic. Eighteen Baptist Temple from neighborhood.

Three Boys Clubs—Torchbearers and Neighborhood Scouts are fine. Cyclones need attention—will work out intensive program with Jim Cleeland this week, and Russell Austin will help. Torchbearers will have bean supper this week.

Social Workers Club—A good meeting. Subject, Orphan Asylums. Have organized committee, so this should take but little time.

4—General Interesting Items

Neighborhood School Faculty—Think we are fortunate to have such a fine group of volunteers working on this—Interest genuine.

Social Workers Executive Board—A thoroughly enjoyable meeting.

Seneca District Conference—Social Welfare League —Interesting family case study.

Salem Church—(Daily Vacation Bible School)—shall take this course in Religious Work Institute.

Cosmos Club—133 present—A good meeting of professional and business women. I like the way the girls are running their own classes—Literary and Dramatic, Organized Games, Service. Our Music Night.

Vesper Club—75 present, about 100% better than ever before.

Y. W. C. A.—Saturday Night Dance Committee is planning a program of social dances for winter.

Day Nursery—10 present—Have worked out physical examination card for Dr. Green—West Side Circle Milk appreciated—Splendid Volunteers.

Interesting Items—Mr. Castle gave us two very nice tables for handwork, placed in Boys' Locker Room. Distributed Cosmos Club publicity in stores—Kenealys, McCurdys, Scrantoms and Rochester Railways. Miss Smith and I have worked out tentative Camp program for Camp Content (Baptist Temple Camp) for Summer, 1926.

The above report is an exact copy of one received by the minister and represents the varied activities and achievements of one paid worker in a single week.

Here then, is the place of the minister—let him admit it and accept it and may the laity have mercy on him, for that which is expected of him is superruman. *Yet with God all things are possible.*

III

THE USE OF VOLUNTEERS

CHRISTIANITY began with the Son of God as a volunteer. He was assisted by twelve volunteers whose discipleship found volunteer apostles in posterity. The Young Men's Christian Association and Young Women's Christian Association began and continued for years as bodies conducted by volunteers. Today, churches require a paid ministry and what salaried assistants they can afford, but the great mass of the work falls on the shoulders of volunteers.

The test of a real leader is the ability to discover, inspire and set to work new leaders. Mr. Moody once said that it is better to set ten men to work than to do ten men's work yourself. This is the serious difficulty of the average minister. It is not in doing his own work that he breaks down, but in doing work which others should do.

As a student of human nature, the minister learns to pick the right man for the right job. He must be alert on two points: To seek out energetic new material to weave into the substance of things hoped for, and to make prompt changes when workers prove inefficient. It is particularly important to

encourage young people to take active part in different departments of church life. Young people bring originality, freshness of vision—and represent the hope of the future church. Train them early in paths of responsibility and service.

There is a common danger of imposing all church duties on a small group of willing and overworked volunteers, while fifty percent of the congregation sits back and waits for service. No great business would stand for a fifty percent efficient organization. Many persons only find themselves through being intrusted with seemingly impossible tasks. People rise to responsibility, as well as emergency. Practice Stewardship in churches, not as a means of raising money, but as a means of releasing talent, ability, energy! The normal human response to confidence is intensified effort. In church, as in business, the result is increased productive power.

THE OFFICIAL BOARDS

Official Boards are elected to serve the church. Trustees are named to provide finances and hold property. The minister should attend meetings in the capacity of a manager whose success is interdependent with his Board of Directors. The Deacons, or Session, serve the spiritual needs of the church and become assistant pastors; a congress representing all the varying groups and opinions of the membership. A Board of Religious Education studies, plans and executes program and policies,

stimulating wider knowledge and use of the religion of Jesus. Some churches have an Advisory Board, with delegates from every other board, society, committee, club and class to act as a clearing house, to recommend legislation to the congregation, consider policies, prepare budgets and assist the pastor in " putting over " his policies. A small executive committee of five is a further aid to this end, meeting regularly, perhaps weekly, with the minister; dealing in confidence with delicate matters, schemes of promotion, etc.

No substitute has yet been found for committees. But these must be made up of people who can and who will serve. Duties must be clearly defined and responsibilities definitely assigned and results demanded. Able chairmen are required who will begin and end meetings on time. Avoid unnecessary discussion and waste of time and keep the committee's attention focused on its special task. The Executive Committee and the Advisory Board serve to keep all groups in touch with each other, preventing crowding too many engagements into a single week, obviating duplicating and over-lapping. Somewhere in the church a permanent bulletin board is needed, prominently displayed, containing the events of the months, the date, the hours, the place.

LAY PASTORS

A Calling Committee is a necessity in every church. Divide the congregation geographically

JANUARY, 1926						
SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
	(BULLETIN OF A MONTH'S MEETINGS)				**1** 3 to 4—Auditorium & Women's Parlor, Mrs. Gibbs' Lecture 7—Auditorium, Organ Recital 6—Assembly Hall, Choir Supper 7 30—Scout Meeting, Room 2A	**2.**
	4. 6-15—Assembly Hall, Rental Cty Suppes	**5.** 2 to 5—Parlor, Welfare Circle 2 30 to 4 30—Room 2G—Deiste Delphian Chapter 6 30—Women's Cosmos Supper—Dining Room and Parlor 7 to 9—Boys' Club, Assembly Hall	**6.** 11 to 12—Visiting Nurses' Staff—Temple Class Room 6 30—Assembly Hall, Church Supper	**7** 4 to 8—Room 2A & Kitchenette—Mrs. Clark's Class Meeting 6 30 - Assembly Hall & Parlor—Community Class Supper 6 30—Advisory Board Meeting—Assembly Hall	**8.** 3 to 4—Gibbs Lecture—Auditorium and Parlor. 4 to 5:30—Assembly Hall—Boys' Club 7 30—Choir Rehearsal 7 30—Scout Meeting.	**9.**
	11. 6:15 Rental Cty Supper. 6.30—Cosmos Club, Assembly Hall and Women's Parlor	**12.** 2 to 5—Parlor, Judson Circle 6—Social Workers' Club—Assembly Hall 7 to 9—Boys' Clubs, Assembly Hall	**13** 11 to 12—Visiting Nurses' Staff—Temple Class Room 6 30—Assembly Hall Church Supper	**14.** 1 to 10—Assembly Hall—Commissary Dinner	**15** 4 to 5.30—Boys' Club—Assembly Hall 7 30—Choir Rehearsal 7 30—Scout Meeting—Assembly Hall	**16.**
	18. 6 15—Assembly Hall—Siawn Supper 6 15—Supper Meeting, Rental Cty	**19.** 2:30 to 4.30 Room 2G—Deiste Delphian Chapter 7 to 9—Boys Club	**20** 11 to 12—Visiting Nurses' Staff—Temple Class Room 6.30—Assembly Hall Church Supper	**21** 4 to 8—Room 2A, Mrs Clark's Class Meeting 6 30—Community Class Supper—Assembly Hall and Women's Parlor	**22.** 3 to 4—Gibbs Lecture—Auditorium and Parlor 4 to 5.30—Boys Club—Assembly Hall 7:30 Scout Meeting—Assembly Hall 7 30 Choir Rehearsal	**23**
	25. 5 30—Salvation Army—Officers' Banquet—Assembly Hall. 6.30—Cosmos Club—Assembly Hall, 2A and Parlor 6.15—Rental Cty Supper Meeting	**26** 6.30—Temple Class Banquet—Assembly Hall 7—Boys' Club, Assembly Hall.	**27** 11 to 12—Visiting Nurses' Staff—Temple Class Room 6 30—Church Supper Meeting—Assembly Hall	**28** 6.30 Women's Children's Division Workers—Assembly Hall Parlor 8 Kamp Kontent Reunion—Assembly Hall	**29** 12—Women's Auxiliary Federation of Churches—Assembly Hall 3 to 5:30—Women's Union—Assembly Hall 4 to 5 30—Boys' Club 7 30—Scout Meeting. 7.30—Choir Rehear	**30**

into "parishes" of ten families with a caller assigned to each parish. Four calls a year is a good average. One of these may take the form of a Fall census (*see blank*). Make the other two purely social, the caller carrying some message from the church. The fourth can be in the form of the financial canvass. The result of this plan is the most complete pastoral service imaginable. Supplementing the above a system may be devised whereby sickness and special need may be reported directly to the caller from the church office, or to the church from the caller, depending on who first learns of the need. (*See sample cards.*) Last year at least fifteen hundred such calls were reported in the writer's church and the plan was just getting under way. A lay secretary checks the callers, keeps the records and supervises the work.

HOW IT IS DONE

The church will learn much from the leaves of experience in the history of the Young Men's Christian Association and Young Women's Christian Association in the employment of volunteers. The Association secretary is trained to do only that which the volunteer cannot or will not do. A pastor may well be judged by what he gets others to do rather than by what he does. Brains, dedicated to the Kingdom of God, are needed on the official boards and committees of churches as well as in the directorates of banks, stores and factories. Lay-

BAPTIST TEMPLE CENSUS BLANK—1925

[Print] Member's Name _____ [Print] Address _____

Age _____ Married? _____ Husband or wife living? _____

Number of children living at home _____ Number of other relatives at same home _____

Where employed [name of firm] _____ Occupation _____

What Sunday service usually attended [A. M. or P. M.]? _____

How many members of family attend Church? _____

How many members of family come to Sunday School? _____

Activities Now Engaged In—*Check List*

CHURCH

Usher _____
S. S. Teacher _____
S. S. Officer _____
Class Officer _____
Member of Circle _____
Circle Officer _____
Member of any club _____
Neighborhood Visitation _____
Visitation of Members _____
Anything else _____

Vesper Club _____
Boy Scouts _____
Member S. S. Class _____
Trustee _____
Deacon _____
Boys Club Teacher _____
Girls Club Teacher _____
Community School _____
Day Nursery _____

OUTSIDE CHURCH

Y. M. C. A. _____
Y. W. C. A. _____
Social Work _____
Community Chest _____
Anything else _____

Church Activities Willing to Engage In—*Check List*

Usher _____
S. S. Teacher _____
S. S. Officer _____
Class Officer _____
Member of Circle _____
Circle Officer _____
Member of any club _____
Neighborhood Visitation _____
Visitation of Members _____

Vesper Club _____
Boy Scouts _____
Member S. S. Class _____
Trustee _____
Deacon _____
Boys Club Teacher _____
Girls Club Teacher _____
Community School _____
Day Nursery _____

What experience in above? _____

Criticisms and suggestions for Church in any department or program _____

men should be led to see this and to unleash their talents for Kingdom service. Many volunteers will be won by a private talk in office, home, or at lunch with the proposed task " sold " to them by the minister. In this way teachers, boys' club leaders, committee chairmen will be enlisted. Women's work, the church school, community service, young people's organization, boy and girl scouts, clubs,

Visitor's Report Card

Suggested by Mr. Wunder _____ 19____

PLEASE CALL AND REPORT BY POST CARD:—

Name _____

Address _____

OBJECT OF CALL		REMARKS _____
Sickness	____	_____
Death	____	_____
New Member	____	_____
Prospective "	____	_____
Social	____	_____
Trouble	____	_____

adult classes all call for more and better trained volunteers. The pastor will observe the counsel " Seek and ye shall find " and will pass on suggestions of names to his assistants, who will capture these unemployed individuals and place them in positions of usefulness.

SERVICE RENDERED TO NEIGHBORHOOD BY VOLUNTEERS

Boys' Clubs, contributions to Neighborhood and Nursery, Day Nursery, Motor Corps and carrying food to neighborhood, clerical and stenographic work, clothing dispensary, Cosmos Club and Boys' Club, First Aid, Health Inspection in Nursery, Health Education and Recreation, Neighborhood calling, Commissary, Neighborhood School, Sewing for Nursery.

In addition to the suggested list of volunteer neighborhood service shown here, the following are typical of other laymen at work:

(1) A young layman who manages the switchboard during Sunday services.

(2) Four middle-aged deacons who serve as a reception committee to greet visitors and strangers in the lobbies on Sunday.

(3) A young physician who observes and regulates the ventilation of the auditorium and renders first aid in the event of an accident or other need.

(4) A young woman who provides and arranges the pulpit flowers.

(5) A House Committee to supervise use of rooms, the kitchen, to care for repairs, provide needed equipment, to study possible savings in light and heat.

(6) Stenographers who give time to assist church office and societies.

IV

CREATING ATMOSPHERE

PEOPLE are attracted to a church by the same psychology that takes them to a store, or to a theatre. The store must have goods of desired quality and price, must be warm in winter and cool in summer; must be bright and comfortable, use cheerful clerks eager to serve, advertise and follow up its customers. The theatre offers entertainment, education and inspiration by motion pictures and speaking actors. Ventilation, comfortable seats, prices charged, location, advertising, reputation, are all factors. This same public is sought by the church. The minister is the store or theatre manager, studying the public and seeking how to get it to come and to keep coming. It is not enough to "offer" the gospel. Much depends on *how* it is offered. Reaching the masses these days is an art that succeeds by following a technique and science of method. The church can actually learn from the store and from the theatre.

The following is a visitor's impression of a Sunday night service. What he is describing may be called the "atmosphere" of that service. Ana-

lyzed we find the secret of winning the multitude to the Christian way of life.

STANDING ROOM ONLY

"The doors leading to the ground floor were closed, and a glance inside showed not only every seat filled, but every inch of standing room taken. A pleasant but firm usher suggested the balcony might possibly take in two feet. The long foyer was filled with people, some preparing to leave, others trudging for the upper stairs. With mounting amazement the Stranger joined the upward-bound, only to find the balcony pews jammed, several dozen standing and a few folks actually sitting on the floor at the head of the steps. Side aisles extend from the balcony towards exit doors, and along these aisles are long windows of richly-colored stained and leaded glass. Even these broad window-sills were filled.

"It was in one empty niche of the last window-seat that the Stranger finally located, forgetting to be reproachful in the bewilderment of it all. The seat commanded a strategic view of the crowded auditorium, showing 7:05 o'clock recruits still gathering in the available standing room. What a contrast to the business-like exterior of the building was this inner sanctuary of warmth and brightness. Outside —walls of brick and concrete, but here—in the very heart of Commerce—pulsed the living Temple.

ONE BIG FAMILY

"The auditorium, distinctly individual in type, is not 'churchly' in the traditional interpretation of the word. That is, austerity has been replaced by cheery informality, and the entire arrangement suggests the bringing together of one big family.

"'Welcome, Friend,' was the message that spoke from the walls, and in the deep notes of the organ, just beginning to sound forth.

"Paneling of rich American walnut provides an effective background, and the soft shading of colors, browns, with a touch of blue in draperies, brings an instant feeling of harmony. Reverence and beauty are blended together here in a language that speaks to the soul.

A COSMOPOLITAN AUDIENCE

"The Stranger turned from a study of the colorful auditorium to the great audience. Strange how many young folks there were! They were crowded in adjoining window-seats and standing at the back—all expectant and intensely eager. Come to think of it, this was a 'live' looking congregation, and the men were out in 'fifty-fifty' proportion. More than 2,000 rich and poor, old and young, representing many faiths—there they were, unified by a common need. What? The Stranger was surprised, but determined to make some logical explanation for the throng.

"'Advertising does it, I suppose,' he ventured to a congenial neighbor.

"'Advertising may bring 'em the first time, but it won't hold a crowd like this, week after week,' came back the man.

"The Stranger then pounced on another solution. Sensationalism, that was the secret. There was nothing startling about the song service, save that everyone sang, even the eager standees, who didn't seem a bit bored.

A THOUSAND TURNED AWAY

"The minister began with the announcement that

close to a thousand persons had been turned away, and told the standees that they really were fortunate to get in 'to stand up with me,' good-natured words which sent a quick little ripple of response through the crowded auditorium.

"The sermon theme was announced as 'The Truth About Hollywood.'

"Equally frank was the introductory explanation that when an enterprise as vast as the motion-picture business—employing thousands and daily influencing scores of lives—then the Church should concern itself with this business. In other words, the Church has a stake in the products of Hollywood.

SEVEN-DAY RELIGION

"Hollywood was presented as a normal American city, bustling with an atmosphere of thrift and energy—with elements, perhaps, of greed and desire; the same elements that lurk in any city; Rochester, for example. The sermon was direct, straightforward; a business-like application of religion to every-day life. Repeatedly the idea of a seven-day religion was stressed. Flashes of keen wit blended with a rapid succession of vivid word pictures.

"Watching the intent rows of listeners, the Stranger came to the conclusion that the crowds had come, not because of advertising, not for anticipated sensationalism, but for a needed tonic; a courageous message to spur each worker through the days of the week.

NEW HARMONIES

"'Forgive us for the little things we are; teach us to be the big things we might be.' Peace mantled the room with the final earnest prayer for 'the glorious gift of His indwelling spirit.'

"As the minister's voice ceased, the auditorium was dimmed save for a single shaft of light around a soloist. Somewhere in the distance, a male quartet took up the chorus, the hidden voices sending waves of harmony across the darkened room. The auditorium was hushed with a listening stillness. In these moments of reverent quiet, away from life's clamor and uncertainties, minds were busy with readjustments and gallant new hopes. The audience sat silent —thinking! Of what?

"COME AGAIN"

"After the service we were the 'Stranger' no longer. Cordial hands popped out on all sides; smiling invitations urged a 'come again' visit. Sincere hospitality spoke in every word—no aloof coldness in this big city church!

"A genial Templar wanted to know if we had met 'Mr.' Wunder. Meeting a Rev. never has been a hobby, but somehow 'Mr.' sounded less formidable. With other visitors we were swept forward to the crowded space in front of the pulpit. The Stranger began to understand something of the young minister's appeal, as we watched his personal interest in each person who paused for greeting.

"Finally it was the Stranger's turn for a word. Something of our mental unrest and eagerness to get the philosophy behind the practical message must have communicated itself to the minister, for, after a keen question, he made a Monday appointment, cramming the date in an already bulging notebook."

THE FOUNDATION

The warm, sincere handclasp and cheery greeting of the welcoming committee in the vestibule and

lobbies, the ample lighting of the approaches to the auditorium, the sound of the organ wooing the approaching visitor to worship—these are the foundations of such "atmosphere." Add to this the reputation of the church and the preacher in the community, the sense of friendliness, the feeling of "homeyness." Other adjuncts are those of proper and sufficient lighting. The service opens with all lights burning, gradually reducing the amount until as the organ plays the pre-sermon meditation hymn, all lights have been extinguished except enough to serve the choir and illuminate the platform. This effect is restful and increases the attention of the expectant audience of listening worshipers.

Ventilation and the correct degree of heating, avoiding the extremes of heat and cold, are important. Many audiences are half asleep because of dead air or annoyed by maladjustments of heating, which make the worshipers restless and uneasy. The usher is a responsible person who holds within himself the power to add or to detract from the atmosphere of the service. He can make or lose many friends for the church, by his use or lack of tact and judgment. Ushers should be on time, alert to serve, ever observant of such emergencies as crop out at most unexpected moments.

The minister is a "stage manager," seeing, guiding, guarding all this. From his vantage point on the platform he should note the unmistakable symptoms of approval or dissatisfaction of the congre-

gation, and by use of a convenient buzzer may summon from the lobbies an usher to pass on instructions and correct observed errors. The result is a pleasing, smoothly operated, satisfying service of worship.

Many crimes are committed in the name of the "opening service." Variety, proper and logical sequence are required. A service need not always open the same routine way. There is no special virtue in a particular phrase of read scripture, or in the singing of the doxology. Surprise the congregation occasionally by beginning with an announcement, a solo, or an anthem. The scripture frequently might be read as the introduction of the sermon, immediately followed by a few moments of exegesis leading into the development of the preacher's theme.

ANNOUNCEMENTS

When the word "announcements" appears in the printed order of service, it often spells boredom. This need not be. In advance the minister should study the material to be announced, selecting the most important, giving it freshly and not attempting to cover too much ground. The minister should refuse, except in special instances, to read notices affecting a half dozen or fifteen members, two-thirds of whom already have the information. Let the printed word in the "calendar" perform its purpose. The minister's obligation is

that of emphasizing announcements of importance to the life of the whole church. If he cries the rallying call of "Wolf, wolf" every Sunday, the day will come when the actual attack of the wolf will find the victim's cry falling on deaf ears. An apt, humorous story, the relation of an interesting, illustrative incident, the attitude of an informal little chat with the audience will keep attention alive. At this period words of commendation for work well done by societies and individuals may well be included.

THE PRAYER

Public prayer should be brief, pointed, phrased in modern thought and words as well as scriptural language. Too often we are in the position of telling an all-wise God what He already knows and many preachers give the impression that God must be reminded of a host of details, including every class and society of the particular church. It is well to vary prayers by special reference to groups represented in the audience, such as nurses, physicians, teachers, policemen, clerks, young people, etc. Prayerful allusion also should identify the church with national and world issues occupying the front page of the daily papers, as the World Court, a coal strike, etc. The scripture need not always close with the hackneyed sentence, "May the Lord add His blessing to the reading of His Holy Word."

Better sometimes to say nothing, or to add "May God help us to remember these words," or "God grant us a fuller understanding of this thought of the prophet." The prayer may end with a sung "Amen," or the Lord's prayer chanted. A softly sung quartet number "Abide with Me," or "Now the Day is Over" is an effective sermon close. Again, a heart stirring solo of a well known hymn will add impressiveness after a prayer. Scripture and prayer deserve the same proportionate attention—in choice and presentation—as the sermon. Too much scripture reading is mumbled over with the impression given that the reader is a slave to the pages he reads. Too much prayer sounds hollow, empty and remote from the lives present. Beware "the long prayer of the synagogue."

The two orders of service here printed are suggestive. They represent a half hour of prelude by the organist, a half hour for sermon and the balance of time for the rest of the service. Note the organ prelude preceeds the opening of the main service of worship.

ORDERS OF SERVICE

Morning, 10:30

Invocation and Lord's Prayer
Hymn No. 62
Soprano Solo: "How Long Wilt Thou Forget Me"
(Speaks)
Reading of Scripture

Prayer (Response sung by chorus)
Announcements
Gloria Patri (Congregation Standing)
Stewardship Prayer
The Worship of God by Our Offerings
Anthem: "Prepare Ye the Way of the Lord" (Garrett)
Junior Sermon: "The Foolish Mice"
Juniors' Recessional—Hymn No. 69
(Congregation remain seated during the singing of the first two verses, then rise)
Sermon: "You and a Billion Others," Clinton Wunder
Benediction and Sung Amen

Evening 7:30

Organ Prelude
(a) Prologue (Rogers)
(b) The Swan (Saint-Saens)
(c) Caprice (Johnson)
(d) Moonlight on the Lagoon (Friml)
Song Service—Led by David G. Harvard
Prayer—Concluding with Lord's Prayer by congregation
Baritone Solo: "The Great Awakening" (Kramer)
Announcements
Stewardship Prayer
Offering
Anthem: "Saviour, the Children Keep" (Sullivan)
Reading of Scripture
Hymn No. 129
Sermon: "It Can't Be Done," Clinton Wunder
Double Male Quartet: "Goin' Home" (Dvorak)
Benediction—"Abide With Me" (Chorus)

(Illustrating the Value of "Atmosphere")

UNKEMPT, DRESSED AS TRAMPS, REPORTERS FIND CITY CHURCHES HAVE WELCOME FOR UNFORTUNATES

Three Churches Visited During Sunday Services

In an attempt to determine whether a poorly-dressed stranger would be cordially received in the churches of Rochester, The "Times-Union" yesterday sent three of its reporters to church disguised as tramps. The men were assigned to visit the Baptist Temple, Third Presbyterian Church, and St. Paul's Episcopal Church, and the experiences of the reporters are given below. Newspapers in various parts of the country, and religious papers, including the *Churchman,* have tried similar procedure, and the consensus of opinion seems to be that the church has a welcome for the down-and-outer. Following is the experience in the Temple:

(By J. Roy Elliott.)

Despite the fact that I fully believed I would find a welcome at the Baptist Temple, ragged clothes, dirt and all, I was somewhat apprehensive as I entered the doors to the auditorium of the church, where services were already under way. I had no sooner stepped inside, however, when an usher walked up to me and handed me a program, adding a cheery "Good morning." He seemed not to notice my clothes or to give any indication that I appeared any different to him than two well-dressed gentlemen who entered the church immediately behind me.

During the sermon I wished several times that my rôle permitted my taking notes, for to the stranger

who listens to Mr. Wunder it is apparent why his church is filled for every service. The topic of the sermon was, "He Blessed Them."

After the sermon and benediction was over I rose and left the church. I was not anxious to be recognized by a number of friends I had seen in the congregation, and was just going down the stone steps onto the sidewalk, and thinking of getting back to the office by the most inconspicuous route, when I felt a hand on my arm. I turned about and saw one of the ushers who had hurried after me as I left the church.

"We were very glad to see you here this morning," he said cordially. "Are you a member of some Baptist Church?"

I was stumped for just a minute, for I am a member of the First Baptist Church. I finally replied that I was once. He asked me where my home was and I told him it was in Chicago and that I was on my way home and got stranded in Rochester. When I told him I might be in the city for a week he urged me to come to the Baptist Temple whenever I could, that there was always a welcome for me.

"Well, we're glad to see you anyway," he repeated as he held out his hand. I shook hands with him and then hurried across the street. During the time I had been speaking with him the crowds passing out of the church had shown some interest in the proceedings, but did not linger about to stare at me. I found out later that the kindly gentleman who stopped me as I was leaving was, I believe, Fred J. Wilmott, superintendent of McCurdy's Department Store. I was sorry I had to dupe him, but at least my intentions were of the best.

As I went down the street I thought of the wonderful effect such a greeting would have had on a man

actually in the circumstances in which I pretended to be.

THE USE OF MUSIC

The writer frankly admits that he places half the success of a service of worship upon the proper use of music fitted in wisely. The director of music and organist should be in frequent conference with the preacher. Special days should be planned well in advance. Clever and striking musical effects can be produced. A soloist hidden from sight, a male quartet singing antiphonally with a soloist; the quartet concealed in the balcony, the soloist in the choir loft. Duets, trios, male quartets, a ladies' chorus, variations of the song service,—all are aids. A brief hymn meditation upon the organ produces an excellent effect of receptivity, reverence and quiets the congregation in preparation for the speaker's remarks. Just as the opening is varied, let the close be varied. Variety and versatility in a service are the chief remedies for monotony. A vivid, sparkling interest can be maintained from beginning to end if studied as the theatrical manager studies the effect upon the audience of scenes, climaxes, etc., in a play. Remember a present day audience is used to the best, six days of a week. They expect and are entitled to the best on the seventh day, God's day.

The wise minister is available, conveniently at hand, accessible at the close of the service. He

will be found at the doors, in the vestibule or immediately in front of his pulpit, always at the same place. The congregation learns to stop, chat and become better acquainted. Here contacts are made of inestimable potential worth. A committee of deacons stands by to assist the pastor in greeting the overflow, to interview prospective members and to guide strangers through the building and into a Sunday School class. The minister's secretary or a volunteer stationed nearby can make valuable penciled notes of items which will be followed up through the week, including notations of prospective members, sick call requests, suggestions made, etc.

"Atmosphere" studied, carefully planned and thought out, brings the worshiper's mind into tune with the Infinite God whom the preacher desires to reveal. People have emotions in addition to intelligence and an appeal to both warms the heart and prepares the way for the reception of the Word. Here is an art to be sought, to be cultivated. Every note of the organ, every word read, spoken and sung within the auditorium walls are factors to be employed in achieving a spiritual symphony that will delight the soul of man.

V

THE SERMON CENTRIC

METHODS of sermon preparation will vary with individual preachers. Some are more at home with a manuscript and others abominate the presence of any papers or notes. The writer admits a strong prejudice against the reading of a sermon. He sympathizes with the deacon's criticism of the manuscript his new pastor had just "preached." The reverent old layman said:—"I didn't like it. First, because you read it. Second, because you did not read it well. Third, because it was not worth reading."

A seminary professor's advice to "read yourself full, think yourself through and then write yourself out" may be accepted literally. Everything read, heard, seen, experienced, is productive of homiletical material. The sermonic mind when developed actually sees sermons in sticks and stones and running brooks. It is good practice to map out in schedule form sermon titles and plots. List these at least a month in advance, dividing the themes into morning and evening topics. A folder for each theme will soon be filled with clippings, poems, scripture, notes, ideas, illustrations, that accumu-

late as the preacher carries the future topics about with him in his mind. When the day of preparation is at hand a fund of material is ready. Such a saving's account pays large interest.

THE POPULAR PREFERENCE

Undoubtedly American audiences prefer a straight forward, out spoken illustrated, forceful, earnest type of address. The preacher must "paint pictures and tell stories" to hold his audience, to illustrate and to bring home the truth. Scripture like a rare jewel, when turned about in the light exposes many sparkling, beautiful and ever new interesting facets. The sermon must contain something for all who attend. The average congregation, large or small, contains rich and poor, educated and ignorant, cultured and crude, etc. The bread of life must be so distributed as to permit all to taste and to find refreshment and strength. Billy Sunday reminds us that we are told "to feed my sheep, not my giraffes. So put the bread of life on the lower shelf where the sheep can get at it and break it up into small pieces."

People like best the sermon that seems particularly intended for them. Such preaching causes many to say, "I felt you were talking right to *me*. It seems you understand just what *I* needed." The way to salvation for the individual and society must be blended into a year's preaching. Attention to themes is most important, for that is one basis of

interested attendance. The art of choosing a subject lies in brevity, in awakening interest and curiosity, in appealing to heart hunger and soul suffering and in not telling too much in the title.

SAMPLE SERMON THEMES

The following is a list of some of the sermon themes, divided into groups of morning and evening, as advertised by the author during the past three years. Brevity and attraction power are the most important aims desired.

Morning

A Christian Mind
If You Do Not Believe
People and Power
The Soul of Your Child
Be of Good Cheer
The Salary of the Volunteer
Meditation
Each Man
God the Invisible King
Can Europe Turn the Corner?
Wasted Fruit
How Much?
Fighting Discouragement
The Multitude
Is There a Hell?
Charge Them That are Rich!
A Layman's Sermon to the Preacher
If I Only Had—
Why Must I Suffer?
Loyalty of the Lungs
The Pew and the Preacher
God Defined
Christian Adventurers
A Babe and a Manger
Old Dame Rumor
God's Real Estate
A Seven Day Church
The Soul's Sincere Desire
Thankful, for What?
Will Woman Rule the World?
Why They Crucified Jesus
You and a Billion Others
Just Before He Died
Do I Preach Jesus?
The Key to the Bible
Consider the Lilies
Our Most Dangerous Member
The First Protestant

The Fountain of Youth
Around the World on a Dollar
The Stain on the Cloth
How to Pray
My Father's Business

Evening

Forgiveness
Is Ku Klux Christian?
The Climber
This Freedom (book review)
The Rising Temper of the East
Birthright (book review)
The Story of Mankind (book review)
A City of 300,000
A Christian's Ballot
Just Four Years Ago
A Central Library
It's Great to Be 21
They Call Me Carpenter (book review)
A One Room Palace
Outwitting Your Nerves
The Christmas Call
We Highly Resolve
Christ As a Laborer
When Death Called
Main Street (book review)
Helen of the Old House (book review)
Princess Salome (book review)
Blood and Sand (book review)
Better Business
Flying Squadron
War's End
Cave Dwellers
How God Heals
God's Queen
It's a Great Life
If I Were a Millionaire
It Can't Be Done
The Necessity of Radicals
The Suicide of a Soul
Save the Surface
The Trail of Gold
The Terrible Beauty
Whose to Blame?
Outlaw War
Where is God?
What Shall I Do With My Life?
The Men Who Killed Jesus
Behold Thy Mother
Out of the Depths
One Increasing Purpose (book review)
Steps to Success 1—Taking Stock
Steps to Success 2—The New Success
Steps to Success 3—Making Good
The Revolt of Youth
The Conquest of Fear (book)
Those Who Died for Us
The Cathedral (book)

You and Your Soul
Twice-Born Men
Armageddon
If They Had Known
The Ten Commandments (film)
The Slavemaker (drama)

SPECIAL DAYS

A year's preaching will recognize such "special days" as Thanksgiving, Christmas, New Year, Washington and Lincoln's birthdays, Mothers' Day, Young People, Religious Education, missions, etc. The writer has never announced a "missionary sermon," but has preached many. He considers it poor psychology to tell people to come prepared to listen to missions, for too many have learned to think of such sermons as "dry," and uninteresting. On the other hand a title such as "Around the World on a Dollar" is attractive and awakens curiosity; builds anticipation. The congregation follows the preacher as they ride through space on a dollar as on a magic carpet, and with the aid of human interest stories chosen from several mission fields, they learn what a missionary dollar sees and does.

The minister must make good on the promise of a theme. The preacher who said he would discuss "A Soldier Bonus" when the subject was at the peak of interest in the public prints, lost untold influence because he spent all his speaking time on the rewards (a bonus) which came to Paul, "a soldier of Jesus Christ," and said nothing with reference to that bonus of the government which the

audience expected him to comment upon. The people cannot be fooled all the time. The preacher was guilty of an unethical act and paid the price. Modern audiences demand proof of the preacher's honesty and courage. They have an uncanny sense whereby they determine the presence or absence of these two virtues in a speaker. Beware of handing out bromides, platitudes, half truths, generalities, wild assertions, dogmatics and ecclesiastical bunkum of any sort. Your sins will find you out.

CURRENT TOPICS

Comment on current topics is interesting and necessary. Christ did this. He is still the best professor of homiletics. A war in Europe, trouble in Mexico, a Labor Government in England, a massacre in India, a coal strike in America, a World Court proposal, a tenement house scandal, a social political battle, an atrocious murder; these matters are in the minds of people and they expect pulpit comment. Amos and Isaiah did this.

Book reviews are excellent and add to the preacher's store of variety. Christ used parables (stories). Why not the preaching apostle of today? The unfolding of a story plot, the analysis of an essay, selections from a great biography are splendid sermon aids. Far better to boldly advertise such a review than to crib and to use, without giving credit, a miscellaneous array of trite, pat illustrations chosen from a score of magazines on

which pulpiteers are too prone to rely. After all, it is *your* thoughts, your heart throbs they want to listen to. The minister is in the position of giving out regularly his testimony and keeping it ever alive, vigorous and growing from daily experiences with Christ and man.

THE PURPOSE OF PREACHING

What is the purpose of preaching? It is to move individuals to follow Christ and to live a Christian life. They must be won to this and convinced of the promised values. Further, preaching is intended to move the mass of Christ-minded individuals to throw their weight, influence and testimony, on the side of righteousness and justice. Preaching must help them to live *this life* as well as to prepare them for a life to come. The test of a good sermon lies in what is registered in the hearts and minds. Decisions to act are made by those who listen. If attendance is poor or growing poorer look to the preaching! Improve it and don't forget to advertise. Humor, sarcasm, denunciation, wooing, pathos,—all are parts of the art. Tell people what the Bible is and what it is not. Make the words of the Old Book stand out in meaningfulness, as though beneath a magnifying glass.

At times let your laymen, your young people, women, the Bible School, boy scouts or an outside voice have full charge of your service. Let them prepare and bring the message. This change will

be good for preacher and people alike. But never "farm out" your pulpit to any passing propagandist who will hurt your future reputation and attendance by his dullness or his vagaries. The sermon is the central figure in the picture of worship you are painting. Look well to your color box, your brush, the skill of your hands, the use of your theme.

(A Typical Sermon "Write-up" in Monday Morning's Newspaper)

MAKING BETTER MEN IS WAY TO HELP BUSINESS

Their Essentials Described by Minister

NEW ETHICS IN ADVERTISING

Code to Be Published by Committee of Ad Club, Rev. Clinton Wunder Reminds Business Men and Women at Baptist Temple.

"The quickest way to realize better business is to make better business men," said Rev. Clinton Wunder in speaking on "Better Business" to a congregation which taxed the capacity of the Baptist Temple last evening. The West High School special chorus, under the direction of J. Alfred Spouse, director of the Baptist Temple quartette and chorus, sang "The Heavens Are Telling," from Haydn's "Creation," and "Gloria," from Mozart's Twelfth Mass. Many individual members of the Chamber of Commerce, the Ad Club and the Lions Club, of which Rev. Mr.

Wunder is a member, attended this special sermon to business men and women.

TO IMPROVE ADVERTISING

Rev. Mr. Wunder said in part:

"The Better Business Committee of the Rochester Ad Club was organized for the purpose of improving the advertising and the ethics of the advertisers of Rochester in their advertising and for the purpose of establishing a code or standard of advertising. It is the intention of the committee to publish this code when completed. A Better Business Bureau may result from the work. However, this plan for clean and better advertising is but a small part of the greater whole which demands that the ethics and standards of our business life be raised to the highest level commensurate with the spirit of the Ten Commandments, the Sermon on the Mount, and the greatest of all commands, that we serve God and love our neighbors as we do ourselves. The latter being a large order to fill and worthy of any business house doing business today."

"Moreover, the public is getting wiser every day. Barnum was right thirty years ago, but he would be wrong today. 'All wool and a yard wide' must be more than a slogan. It must be a fact today or someone will go to jail, or, what is worse, into bankruptcy."

ADVANCES FOUR PROPOSITIONS

Mr. Wunder then advanced four propositions essential to every business man: First, that every man and woman was fundamentally a business man and woman, regardless of his or her occupation; secondly, every business man is entitled to adequate and fair remuneration for his efforts expended, and this applies

to the banker as well as to the man who builds the bank; thirdly, every business man is in duty bound to succeed in so far as God directs him and as far as God has given him ability, keeping in mind that God expects us to develop the ability with which we may be born; and fourthly, the chief business of the business man is to render needed service to the community. Of these four propositions it is Rev. Mr. Wunder's opinion that it is the third and fourth which need considerable emphasis, since the first and second are generally accepted.

BUSINESS ALONE SORDID

"One of the most famous statisticians of this age, a man by the name of Babson, says that every one of us is only twenty per cent. efficient, and that we would get the other 80 per cent. if we were filled with the spirit of religion," said Rev. Mr. Wunder. "Most of us are only interested in the wage, the hour, in the dividend and in the interest-rate side of business instead of putting in more of Christian love and helpfulness into our work and those with whom we work. Nowadays we judge a Christian by the way and manner in which he earns his money and whether he puts in an honest day's work every day and gives value for the money received. The time has come when every living man and woman must be engaged in some gainful occupation that has service to mankind as its ultimate end.

"Business unattended by religion makes a man sordid, cold and avaricious and fails in its ultimate end. Only too many have found this to be true to their sorrow. Many of the most prominent and successful business firms today are applying the principles and teachings of Christ in their daily work, with

the result that harmony, peace and good will have come to their factories to supplant friction, jealousy and hatred."

VISITS EMPLOYEES' HOMES

Rev. Mr. Wunder told of a manufacturer of his acquaintance in New Jersey who made it a practice to visit in person the homes of those he employed and to employ doctors, nurses and health experts, as well as to advance loans, and in this way had an ideally happy business organization as well as a successful one.

"In conclusion," he said, "don't be afraid to try something new. Put Christianity into your business. Ignorance and suspicion keep the classes of men apart. Contact with your fellow workers will kill suspicion and ignorance. In the name of Almighty God, let us have more contact between classes and between men. Better business demands better business men, and until we have them in predominance our economists, politicians, senators, diplomats, bank presidents and financial wizards will never pull us permanently out of the difficulties which beset us. If you have sufficient faith you will have a large place in creating better business before you die."

VI

THE CHURCH AS EDUCATOR

SERMONS that teach are a primary factor in an ideal of religious education in a church's life. Every sermon should educate the listener to live and to practice religion. "Study to show thyself approved." The minister must guide and suggest this *study*. The minister heads the church's program of religious education. He cannot divorce himself from it. Religious education *is* the summarized purpose of the church. Too long the church has dealt in glittering generalities. Christ did not. The world of today demands definite instruction and deserves to get it. How to be a Christian? Why be a Christian? Where and when? These are questions asked. What are the duties of Christian stewardship? What is the Christian obligation of America toward the family of nations? What is the attitude of the Christian mind toward a coal strike? Definiteness is demanded. Let your answer be "Yea, Yea" or "Nay, Nay." Every activity of the church should lead to the individual's education in the Christian Way of Life. A Boy Scout Troop, a Wednesday night meeting, a sermon, a Bible Class—all these.

A WIDE RANGE

A vast range of educational sermons is possible. Begin with the Bible, how we got it, what it is and is not,—the authority, sources, history, contents, meaning of its books, parables, prophecies, words. Sermons exegetical and expository are welcomed when freshly and interestingly illustrated and brought home. Church history is a fruitful field. The minister, the Bible School, the entire church is greatly lacking here. The history of religion is a fascinating, gripping, thrilling story of romance and adventure. Use it. What of Social Christianity as preached by the immortal Walter Rauschenbush? God bless his writings, our heritage. The Christian life is a high goal. How attain it? Tell the little folks in Junior Sermons. Tell them in Bible School, illustrate, seek and answer questions, be honest and frank; discuss, testify, illuminate the Word of God.

THE CHURCH SCHOOL

The Bible School too often denies its name. Many classes teach everything but the Bible. Teachers are embarrassed by their ignorance of the Book. They have grown lazy on a diet of "lesson helps" and commentaries. Go to the Book. Dig into the Treasure, release the rich oils, discover hidden pearls of truth. Study it. Take time to know it. Speak as one having authority. Determine the best hour of meeting. The prepon-

derance of evidence favors the early morning hours of nine or nine-thirty. By noon pupils are sluggish in mind and thinking of a delayed dinner. Look to your faculty of teachers. Ask them to sign an annual oath of allegiance, a pledge to study, prepare, attend regularly; to be diligent and loyal in their duties. Train them. If they fail, substitute others. The Kingdom's work must go on. It demands the best. It is vital. It is God's work.

Look to your curriculum. Is it the *best*? Does it taste of life? Many schools are preparing their own curriculum, particularly for adult classes, young people's and senior departments. Allow time for quietness and discussion. Use maps, blackboards, charts. Don't waste a half hour in idle hymn singing and boresome "preliminaries." Get to work. A few minutes of Bible study a week is little enough. Make the lesson vibrate with meaning and make it count, remembering you are building the generation of tomorrow. Discover why we lose seventy per cent of our students between their twelfth and twenty-first year. Find the remedy and apply it. Have a budget, a finance committee for your school. Make benevolence an aim and aim high. Teach the tiniest tots to give to the Lord. Teach missions interestingly and graphically. Help scholars to feel themselves a part of the world, children of a common family with a common Father.

BETWEEN SUNDAYS

Between Sundays have social gatherings to learn to know your pupils better. Make much of Thanksgiving, Christmas and Easter as days to give. Visit pupils and teachers and officers. Departmentalize and "efficientize" your school. Have regular meetings of department superintendents and teachers. Keep the church and parents informed. Advertise. Grow. Stimulate. Attendance campaigns are good and necessary but must not crowd out instruction. Beware of the large, unwieldly adult class. Don't let it be the tail that wags the church. The Bible School is an adjunct, a child, a right arm of the church—always.

The mid-week meeting is a golden opportunity for religious education. The old-fashioned prayer meeting must be given life and must instruct. The "Wednesday Night School" may begin with supper, followed by a devotional service. Then the pastor teaches the Bible to all. This may be followed by several classes. Perhaps a Training Class, a pastor's class in methods, a Bible Class dealing with a single book, a class in Christian Americanization, another studying missions.

"NO STATIC ON WEDNESDAY NIGHT"

"This is Station W.N.S.M. (Wednesday Night Supper Meeting) broadcasting from Assembly Hall, Baptist Temple, Rochester, N. Y.

"Before giving you the message this column will carry, the official announcer wishes to express very great appreciation and thanks for the fine coöperation received in putting across the Wednesday night program. To the waiters, waitresses, kitchen help, orchestra and speakers we are deeply indebted. We found no static in the air on these nights, and as a result such messages as 'Are you a stranger?' 'How do you do?' 'I'm glad to see you.' 'Won't you sit at our table?' 'We hope you enjoyed the meeting.' 'Won't you come again?' went through without interruption. 'We want more bread?' One moment, please. Those home-like meals served by Mr. Parks couldn't have been more appetizing. The attendance was excellent.

"Here is the message we are sending through the air for our next Wednesday night program: January 6, Denominational Day of Prayer, Lake Avenue Baptist and the First Church will join us in supper and also the program. January 13, there will be a farewell reception to our own Dr. and Mrs. Tenny. Dr. James H. Franklin, of the American Foreign Missionary Board, will be the speaker. January 20, Rev. James E. Rose will speak on 'The Negro.' January 27, Miss Nellie Prescott, member of the Board of Missionary Coöperation, will speak. February 3, W. David Owl, Cherokee Indian, 'The Original American,' will be the guest. February 10, Mrs. J. M. Baker, of Ongole, India, will speak, as will Dr. Lincoln Caswell, who will give impersonations of the life of Lincoln. February 17, a Missionary playlet, entitled, 'Jelizabetha,' will be presented.

"You are our broadcasting stations. Keep up your good work. Beware of static. Hear the marching feet to the Assembly Hall on January 6 at 6:20, the first supper meeting. We are now signing off for the night. You have been listening to Station WNSM. It is now six minutes after 12, Western Union time. Good night.

"P. S.—Classes will start on January 20. We add to our list of teachers for the next term, Professor F. W. C. Meyer, who will have a mission study class, using the textbook, 'Peasant Pioneers.'

"GAMALIEL."

ACCOMMODATION CLASSES

Group meetings may be held at other special times to permit those in peculiar employments to attend. A "Whosoever" Class meeting at four o'clock Sunday afternoon will accommodate policemen, firemen, domestics, milk men and others who cannot attend at other hours. Classes may be held from six to seven, Sunday nights, coincident with the Young People's Society. The latter should be carefully divided into groups on an age basis and leadership supplied from the group. Such classes may well begin with a simple, informal supper and a period of fellowship.

Have a literature table in your church vestibule, containing free pamphlets dealing with missions, stewardship, Bible outlines, etc. Here, too, a Bulletin Board may remind members and strangers of the presence of the literature and tell them of classes offered. Religious books can be kept on hand and sold.

USE ALL TOOLS

Use the open forum method. American audiences like to ask questions of the speaker. To lead a forum successfully is a great art. Find the man. Discuss all phases and problems of life, especially questions of current interest. Introduce outside speakers who come from a life of actual experience—a judge, a sheriff, a lawyer, a high school principal, an editor, etc.

Organize a Community School on Saturday afternoons for neighborhood children. In the summer provide a Daily Vacation Bible School. Cooperate with the week day program of religious instruction now sweeping the country. Basketry, weaving games, modeling, sand boxes, story telling —use them all in these schools. "Suffer the little children to come unto" Him at convenient hours. Volunteers are glad to serve. There is heart compensation here. Your Board of Religious Education is as important as those of Trustees and Deacons. The former will build policies and programs. If you cannot afford a salaried director, find laymen to do the job. A school principal, or a teacher gifted in executive ability, makes a splendid Chairman of your Board of Religious Education, or a Bible School Superintendent. Survey your membership, your classes, your present program, your needs, the neighborhood and bring your scheme of religious education up-to-date.

THE NEIGHBORHOOD

The immediate community at the church's door is in your parish. Don't neglect it. Then accept in addition the entire city, the nation and the world. One church courageously advertises the motto "The World, our field." The writer's church once thought its task downtown was completed. But a studied survey, a change in policy, advertising, a modern, attractive program caused the community

to pour into the building. Think of leaving a field in which 70,000 live within a few blocks and then sending dollars to missions. Every church can find home mission work at its doors. Look about you. See those boarding houses, hotels, stores, office buildings, theatre crowds, tenements, hovels, newsboys, children playing in the streets—your parish.

The church can offer club rooms, rest rooms, a caféteria, lectures, classes, suppers. The church can visit in and be visited by the neighborhood. Scout troops and clubs for boys and girls mean contacts. Clubs for adults, young people, parents mean a chance to preach Christ to them. A daily nursery brings mothers and babes and speaks of Jesus. A recent Christmas party in the Temple brought five hundred, eager, wide-eyed youngsters to see Santa Claus. A dozen babes of two weeks to a year in age slept serenely in kiddy koops, while their mothers enjoyed the program. A well baby clinic keeps babies well. Classes in hygiene, domestic science, first aid, help people to live as the Kingdom ideal suggests.

SCHEDULE OF WEEKLY MEETINGS

(From Brick Church Year Book, 1920-1921, New York City)

Sunday—

10:00 A. M.—Bible Classes
11:00 A. M.—Church Service
2:45 P. M.—Sunday School
Adult Bible Class

4:30 P. M.—Northalta (1st Week)
8:00 P. M.—Church Service

Monday—

9:00 A. M.—Kindergarten
3:00 P. M.—Roof Garden
3:45 P. M.—Pixie Club
Gymnasium for Boys
6:00 P. M.—Supper Club
McGraw-Hill Bowling
7:30 P. M.—Girls' Gymnasium
Embroidery Club
Bowling and Pool
Boy Scouts
Arrowhead Club
Knights of King Arthur
Dental Clinic
House Council (3rd Week)
8:00 P. M.—Orchestra
The Jolly Ten
Royal Club

Tuesday—

9:00 A. M.—Kindergarten
2:00 P. M.—Women's Bowling
3:00 P. M.—Roof Garden
3:45 P. M.—Bible Dramatics
7:30 P. M.—Junior Cooking
Bowling and Pool
Men in Gymnasium
Peerless Club
8:00 P. M.—Northalta, English Class
Chelsea Community Club
Dressmaking Club
Savage Club
Club Nineteen

Wednesday—

9:00 A. M.—Kindergarten
2:30 P. M.—Young Women's Club
3:00 P. M.—Roof Garden
Mothers' Club
Mothers' Bible Class
3:45 P. M.—Church School
6:15 P. M.—Boys in Gymnasium
7:30 P. M.—Men in Gymnasium
B. B. Club
T. M. T. M. Club
Pool Room
7:30 P. M.—Game and Reading Room
8:00 P. M.—Northalta
Midweek Service
8:45 P. M.—Ladies Aid (1st and 3rd Weeks)
Bowling

Thursday—

9:00 A. M.—Kindergarten
3:00 P. M.—Roof Garden
3:45 P. M.—Dramatic Club
4:30 P. M.—Church House Committee
6:00 P. M.—Supper Club
Sprague Bowling Club
Guaranty Trust Gym
7:30 P. M.—Girls' Gymnasium
Bowling and Pool
Daisy Club
8:00 P. M.—Teachers' Training

Friday—

9:00 A. M.—Kindergarten
3:00 P. M.—Roof Garden
3:45 P. M.—Story Hour
Star Club

6:00 P. M.—J. J. J. Club
7:00 P. M.—Teachers' Training
7:30 P. M.—Bowling and Pool
Boys in Gymnasium
Game and Reading Room
Choir Practice
Dental Clinic
8:00 P. M.—Northalta
Cinderella Club
Rainbow Club
Collins Club
Crescent Club
Big Eight
Triangle Club
Parsons

Saturday—
9:30 A. M.—Boys in Gymnasium
Comets
Eagles
Worlds
Tigers
Princeton
Wolves
J. A. S.
10:30 A. M.—Sewing School
3:00 P. M.—Men and Boys in Gymnasium
4:00 P. M.—Junior Choir
7:30 P. M.—Bowling and Pool
Gymnasium
8:30 P. M.—Club Dances

THE CHILD

Greater emphasis must be laid on the child as the hope of the future. This is particularly true in

a crowded neighborhood section and when dealing with the immigrant's child. One correspondent refers to twelve boys and girls in training for church membership, all of whom have come from the church school, seven of them being Italians. This pastor holds no services in a foreign language for the children and young people. (Olivet Church.) Increasing emphasis on what has been termed "social service" seems to be necessary.

"It all depends upon how Christianity adapts itself to the needs of the district. My own opinion is that a pure program of evangelism is bound to fail. Men find it hard to understand the ethics of Jesus in communities where that ethics is absolutely neglected. They take their cue regarding Christianity from two sources. The un-Christian attitude of American Christians, and the exploiting attitude of the Catholic Church. Unless the Church is willing to feed the hungry, clothe the naked, visit the sick and those who are in prison, and befriend the neighborless, I see no hope for any impact of Christianity upon these people. It is therefore the duty, as I see it, of the Church to extend itself into human relationships with those who surround it and live in the neighborhood of those to whom it ministers. Recreation, inspiration, preventative and curative health work, teaching, serving, loving—this should be the program of a church in a community in the congested down-town sections, and if the Church fails in this ministry it cannot succeed, nor has it a right to succeed."

REMEDIES AT WORK

Again we illustrate from that great laboratory,

New York City. We are not to suppose that the outlook for the downtown church in New York is gloomy and black to the point of despair. Many sincere, skilful and well trained religious executives are at work with remedies to keep the Protestant church alive in these difficult centers of population. We here review some of the more typical pieces of work being done. When one makes a study of the reports of a society like the Home Missions and Church Extension Society of the New York Presbytery, he is convinced of the thorough-going efficiency of some who are giving time to attempt to solve the problem. The Olivet Church of which Rev. H. L. Oldfield is pastor, serves in coöperation with the New York City Mission Society. A study of the program of this one church will indicate one way in which a remedy is being applied.

"A dingy library and reading room that has served the church and community for over thirty years has been transformed into a well-lighted and beautifully decorated social room for children and young people. The library and reading room which, in 1919, was used by an aggregate of 22,901 men, has been transferred into a room adjoining the social room. The men readers, most of whom live in hired rooms in the neighborhood, are enjoying their new quarters which have been re-decorated to harmonize with the beauty of the social room."

The following list represents a typical week of activity in the Olivet Memorial Church:

OLIVET ACTIVITIES (NEW YORK CITY)

Sunday

9:30 A. M.—German Preaching Service
11:00 A. M.—English Preaching Service
2:30 P. M.—Sunday School
4:15 P. M.—Italian Preaching Service
6:00 P. M.—Supper for those who live at a distance
7:00 P. M.—Choir Rehearsal
8:00 P. M.—English Preaching Service
9:30 P. M.—English Elders' Prayer Meeting
Immediately after Sunday School various minor meetings are held

Monday

8:00 A. M.- 7:00 P. M.—Library & Reading Room
9:00 A. M.-12:00 M. —Montessori School
4:00 P. M.—Girls' Gymnasium
7:30 P. M.—Young Women's Gymnasium
8:00 P. M.—Young Men's Club (First and Third)
English Elders' Meeting (First)
Americanization Class

Tuesday

8:00 A. M.- 7:00 P. M.—Library & Reading Room
9:00 A. M.-12:00 M. —Montessori School
3:00 P. M.- 5:00 P. M.—Pastor's Office Hours
4:00 P. M.—Pastor's Training Class (Christmas to Easter)

6:30 P. M.—Boys' Gymnasium
8:00 P. M.—Young Men's Gymnasium
German Prayer Meeting
8:45 P. M.—German Choir Rehearsal

Wednesday

8:00 A. M.- 7:00 P. M.—Library & Reading Room
9:00 A. M.-12:00 M. —Montessori School
2:00 P. M.—Dorcas Society (German)
2:30 P. M.—Mothers' Meeting (English)
3:00 P. M.- 5:00 P. M.—Nurse's Office Hours.
8:00 P. M.—Americanization Class
Young People's Association (First and Third)
King's Daughters (Second and Fourth)

Thursday

8:00 A. M.- 7:00 P. M.—Library & Reading Room
9:00 A. M.-12:00 M. —Montessori School
1:30 P. M.—German Mothers' Meeting
6:30 P. M.—Boys' Gymnasium
8:00 P. M.—Young Men's Gymnasium
German Prayer Meeting
Italian Prayer Meeting

Friday

8:00 A. M.- 7:00 P. M.—Library & Reading Room
9:00 A. M.-12:00 M. —Montessori School
2:30 P. M.—Italian Mothers' Meeting
3:00 P. M.- 5:00 P. M.—Nurse's Office Hours.
4:00 P. M.—Children's Meetings (Held in three divisions)

6:30 P. M.—Boys Under Ten in Gymnasium
7:00 P. M.—Girls' Meeting,
Triangle Club (boys)
Teachers' Meeting
8:00 P. M.—Church and Young People's Prayer Meeting

Saturday

8:00 A. M.-12:00 M. —Library & Reading Room
10:00 A. M.—Olivet Sewing School
8:00 P. M.—Olivet Gymnasium

As far back as the year 1914, three thousand persons in round numbers was the average number using the Mount Olivet Church each week. It was estimated 150,000 went in and out of the building during that year.

THE LABOR TEMPLE

The Labor Temple, known as the American International Church located at the corner of Second Avenue and Fourteenth Street, has a unique program of its own. It is the attempt of the Presbyterian Church to reach the unchurched masses of New York's east side. It was established in 1910 at the suggestion of Rev. Charles Stelzle, its first director, as an experiment station providing a point of contact between the church and the " Radicals " and laboring men estranged from the church. Its methods are unconventional. It now has a membership of over 300, conducts worship in four

languages, has a staff of six full-time and twenty-one part-time workers, Sunday School, etc. It maintains a parish house at 239 East Fourteenth Street, where many clubs, classes, parties—fifty meetings a week are held. In its Sunday School which has an average attendance of 400, more than fifty per cent of the children are Jewish, twenty-five per cent Italian, the rest being Russian, Polish, Greek, German, etc. Educational work by means of various kinds of classes, English, cooking, debating, physical culture, citizenship, music, are successfully conducted. There are four or five lectures a week, an open forum is held every Sunday evening, conservative and radical speakers are welcomed, these have an average attendance of about 500. A women's club of fifty or sixty average attendance meets every Friday evening. Many labor societies, committees, etc., are using the building. A typical week's program follows:

An Average Sunday at Labor Temple

10:30 A. M.—Morning Worship in Italian
11:00 A. M.—Young Men's Bible Class
11:30 A. M.—Morning Worship in Hungarian
12:00 M.-2:00 P. M.—Americanization Lecture for Russians
2:00-4:00 P. M.—Sunday School
3:00-4:00 P. M.—Philosophy Class
4:00-5:00 P. M.—Men's Class
5:00-6:00 P. M.—Lecture — History, Science, Economics, etc.

6:00-7:00 P. M.—Public Worship in Russian
7:00-8:00 P. M.—Preaching Service in English
7:00-9:30 P. M.—Lecture in Russian
8:15-9:30 P. M.—Open Forum

A Week at Labor Temple

Monday—
Play Hour
Union Meetings
Classes in Music
Classes in English
Classes in Italian
Pal-O-Mine Club
Popular Lecture
Gymnasium

Tuesday—
Play Hour
High School Girls' Bible Class
Classes in English
Orchestra Practice
Staff Meeting
Union Meetings
Classes in Music
Classes in Italian
Popular Lecture
Gymnasium

Wednesday—
Play Hour
Union Meetings
Bible Class
Classes in English
Classes in Music
Popular Lecture

Thursday—
Play Hour
Union Meetings
Boy Scouts
Cooking Class
Citizenship Class
Hungarian Meeting
Italian Girls' Club
Gymnasium

Friday—
Play Hour
Girls' Club
American International Club
Cooking Class
Choir Practice
Women's Club
Prayer Meeting
Public Forum
Italian Meeting
Girl Scouts
Gymnasium

Saturday—
High School Girls' Club
Italian Party
Classes in Music
Gymnasium
Popular Lecture
Movies for Children
Union Meetings

A dormitory for boys in the rear of the church,

a club house for girls, a school for children of the stage, are plans which this pastor hopes to work out. The church is open night and day and lectures and other attractive offerings are provided for the specialized neighborhood which it serves. Many of the professional workers of the stage and screen can be found using the facilities of this church.

AN "INSTITUTIONAL" CHURCH

Faith Presbyterian Church and Neighborhood House has an interesting parish and does a splendid piece of work. It maintains what its pastor, Rev. A. Ray Jenney calls "the institutional community church." He defines it as "an organized body of Christians who supplement the ordinary methods of church worship such as preaching, prayer meetings, church school and pastoral visitation, by a system of organizations and by facilities which help to supply the needs of the people of the neighborhood physically, socially and intellectually as well as morally." The main idea of this institutional-community church is to stay in the down-town field, adapting its methods to the requirements of its people and the neighborhood. Mr. Jenney does not believe in doing away with the preaching services, maintaining that all people need the influence of good music and inspiring preaching. He demands that the minister be a teacher, prophet type, able to face the facts sanely,

PACIFIC BIBLE SEMINARY Library of 4580 E. ANAHEIM STREET LONG BEACH, CALIFORNIA

and able to adjust himself in his work to the situation. The problem is largely one of adaptation. He claims that the successful program is based on the self-interest and self-expression of various groups of people who help make up the members and the attendance of a local church.

STUDY YOUR FIELD

The Faith Presbyterian Church stays in a difficult down-town field determined to give battle. The pastor has made a study of his own field from June, 1919, to April, 1921. The study was confined in the main to the people who were members of the Church and Neighborhood House, all of whom were visited two or more times. This study contains a history of the church which illustrates the moving policy of many churches in the city.

"Faith Presbyterian Church originated in 1861 as a mission school of the Thirty-fourth Street Reformed Church of New York City. In 1865 this school was transferred to the care of the West Presbyterian Church on Forty-second Street; after two removals the mission, then in the charge of Rev. James H. Hoadley as minister, was, in 1872, located in its first permanent home of worship at 423 West Forty-sixth Street, where, under Dr. Hoadley's efficient leadership, the mission became a church in 1883. In 1897 the church removed to its present home."

Although composed entirely of laboring people

from the flats and tenements of the neighborhood, the church from the day of its organization, with the aid of two rich members, has supported its own work, and never closed a year with a deficiency. Since 1914 when the Neighborhood House was added, aid became necessary and it was furnished by the Church Extension Committee of the New York Presbytery.

The boundaries of the present parish are on the north by Fifty-ninth Street, on the east by Eighth Avenue, on the south by Forty-second Street, and on the west by Eleventh Avenue. This is the parish claimed by the pastor, an area of fifty-four city blocks. It is interesting to note that the number of families and people that are members of the church living in these fifty-four blocks, are 146 families with a total of 348 people. Those who are not members (not having been received into the church) but who are attendants at the church and the Bible School, Neighborhood House, etc., living in the parish, number over 222 families, with a total of over 850 people. This is splendid proof of the way in which this church is serving its community in spite of difficult obstacles and changing environment.

THE NEIGHBORHOOD GIVES

A study of the finances of the church reveals that three dollars per week was the highest gift, and five cents a week the lowest. For the church year

1920-1921, there were 452 pledges. An interesting fact is that the people in the parish about the church pledged per capita twenty-three cents plus per week, whereas those outside the section pledged twenty cents plus per week. Of the 452 pledges received, 312 came from the 348 people in the definite area of 54 blocks, while the balance of 140 pledges came from the 224 people living outside this area. Two years ago the church lost two members by death who had been giving nearly $2,000 a year for the maintenance of the work. This loss was not only made up, but in two years' time an additional $1,300 toward an organ fund was raised. Here is further proof that the neighborhood constituency likes the church and that this down-town church is succeeding.

ACTIVITIES FOR MEN

The Neighborhood House is doing the usual type of work which is successful in such situations. A men's club was organized seven years ago, and now has a membership of 150. It has the sole use of a room at the Neighborhood House where thirty or forty men meet every evening except Sunday. They use the room as a club room. The work of this men's club is said to be typical of the work in other departments. The following activities are enjoyed by the men:

1. Weekly meetings for fellowship and discussion.

An address on some current civic or religious subject is given by the minister and an open forum is conducted. Every two weeks this meeting is followed by a regular business meeting. The average attendance is from forty to fifty.

2. Weekly Gymnasium night.
3. Monthly smoker. Lecture by some outside speaker on a civic or religious subject of interest, followed by an open forum. The attendance is from seventy to one hundred. Light refreshments are served and smokes given out.
4. Semi-annual Open House Dance. The attendance is from one hundred and fifty to two hundred.
5. Annual Dinner. Speaker, local stunts. The attendance this year was over one hundred and sixty.
6. Annual Picnic on Memorial Day for the members of the church and their friends.
7. Social Service Department.
8. Employment Bureau, with a circulating fund for those who need our Christian courtesy.
9. Every member church canvass. Forty men take part.
10. Leaders for Boys' Clubs.
11. Coöperation with the Church and the Neighborhood House in all the activities. The Men's Organization is a definite part of Faith Church at work during the week, where, in practical ways, sincere religious life is aided in expressing itself in terms of true fellowship and helpfulness.

A part of the conclusion of the pastor who made this study is as follows:

"It is evident from this study that the demand for the right kind of an institutional community church in this parish of fifty-four blocks is most urgent, and that its urgency will continue to increase year by year. There will be for many years, it is believed, thousands of nomadic Protestant families in this parish who will need the ministration of a strong, well-equipped Protestant Church, located in their midst, composed largely of a neighborhood people, and conducted by their own officers."

TEACH CHRIST BY EXAMPLE

Thousands of office and store employees are glad for a place to rest, to "wash up," to meet friends at the close of a day. Open your church doors and throw away the keys. Organ recitals at noon hour help the multitude to pass time too often drear and uninteresting. Good music is healing, restful, and soul feeding. One church packs its auditorium full three noons a week to hear the great organ. The recital closes with a simple direct prayer from the minister. The existing social agencies, visiting nurses, charities, the Federation of Churches will welcome your *intelligent coöperation.* The church must change from a gloomy, foreboding outward appearance, symbolic of disinterest and austerity, and become a lighthouse of good cheer ever burning bright with welcome. The "seven-day" church is already born. Is yours one of these?

THE MISSIONARY CHURCH

The truly strong, the truly great church is the

missionary church. We have in mind many churches whose benevolence equals, exceeds or doubles current expenses. Here is a sure sign of spiritual health. The purpose of religious education is to win the world to follow Christ, to live His Life. "Give and it shall be given unto you." But give intelligently. Know why and to what you give. Know the progress of the church in Japan, China, India, Europe, in every land. Support at least one missionary. Place his name on your list of workers. Make him your ambassador and representative. Correspond with him. Have him visit you and speak. Print and distribute his letters. Pray for him, and for his associates. Faith apart from works is dead. The church lacking missionary zeal is killing its faith. The food of faith is giving, is prayer, is living the Life. Avoid foolish and un-Christian prejudices of race and religion. Manifest your love toward all peoples and all lands. Bring peace on earth by establishing *first* good will toward men. Outlaw war by the slow but sure method of Christianizing the world.

All this is religious education. The recent great movements of Methodism, the New World mission program of Baptists, the New Era Goal of Presbyterianism, the Interchurch World Movement, the Federal Council of Churches have registered tremendous advances. They cannot be measured by any failure to attain millions of dollars but by the great good they have achieved by taking missions

out of the penny class and putting the entire subject on the plane of dollars, provided by sacrificial gifts from millions of sincere Christian stewards. Take the world view away from the church and the world revolves to chaos and the deluge will follow. *Build strong in missions and the Kingdom of God is at hand.*

TYPICAL ACTIVITIES OF A WEEK WITH BAPTIST TEMPLE FOLKS (ROCHESTER, N. Y.)

Week of December 6-13

Sunday—

10:30 A. M.—Sermon, "Why Have a Baptist Denomination?"
10:30 A. M.—The little folks cared for in the nursery—2nd floor
10:30 A. M.—Junior Church
12:00 M. —Sunday School
4:00 P. M.—"Whosoever" Class
5:15 P. M.—Vesper Club (for Young People) 2nd floor
6:00 P. M.—"Six O'clock" Class
7:30 P. M.—Temple Music Night

Monday—

2:30 P. M.—The Tenny Club (in the Women's Parlor)
6:00 P. M.—Deacons Meet
6:30 P. M.—Temple Cosmos Club (for employed women) in Assembly Hall

Tuesday—

8:30 A. M.—Children in Nursery, Room 2-E
1:00 P. M.—Roberts Club

2:00 P. M.—Judson Circle (in Women's Parlor)
7:00 P. M.—Neighborhood Boys' Club—Assembly Hall

Wednesday—
9:00 A. M.—Staff Conference
1:00 P. M.—Luncheon and Monthly Meeting of West Side Circle
2:30 P. M.—City Mission Circle
6:20 P. M.—Church Night Supper and Classes
9:00 P. M.—Missionary Committee

Thursday—
12:30 P. M.—Children in the Nursery, Room 2-E
6:30 P. M.—Girls Supper and Gym.

Friday—
12 to 1 P. M.—Free Organ Recital
2:45 P. M.—Mrs. Gibbs' Lecture in auditorium
4:00 P. M.—Torch Bearers' Meeting—Assembly Hall
7:30 P. M.—Scout Night—Assembly Hall
7:30 P. M.—Choir Practice

Saturday—
2:00 P. M.—Neighborhood School
(Note: Cafeteria open every day, 11:30 to 2 P. M.)

VII

BUSINESS CHURCHES

WHAT occasions the rise of a new idea in church architecture and construction which is scattering across the continent, great structures where a church is built in combination with a hotel, apartment, dormitories, offices, stores, etc.? *The answer is need.* Constant adaptation is the law of life. The church, like business, is learning the need of adjustment to an ever changing day. It is impossible to do business today with the methods of a century ago. The flickering gas jet had to give way to the electric bulb. The old accounting book had to give place to the modern bookkeeping system, aided by typewriters and adding machines. Many steps up to many floors have become fire escapes, and customers now demand elevators. The old stove in the center of the store has been replaced by an up-to-date steam heating plant. The church, too, has awakened. Competition and necessity have done this. Hundreds of churches are yet blinded to the facts by a false conservatism and a misplaced dignity. But the tide is rising nevertheless.

AN ILLUSTRATION

The experience of the Baptist Temple of Rochester, New York, is typical. Ninety years ago it was born " in the Heart of Rochester " and rightly keeps these words as a slogan to this day. Growth and change providentially moved the congregation in 1860 to a site that is now the very center of the city's life, with 70,000 people living within a mile of the church doors and sixteen car lines bringing passengers to the Temple's corner. Again growth demanded a change. The old church was converted into Bible School building and on an adjacent lot a new auditorium was built in 1898. In a little over two decades this plot of ground originally purchased for $6,000 attained a land value of $750,000. Already the church was in business as the possessor of valuable and strategically located real estate. Again changed conditions demanded a new equipment. The old buildings were totally inadequate and unanimously so considered.

But the very growth had played a trick upon the congregation. An adequate church building would cost a million dollars. The congregation was composed of wage earners. There were no members of great wealth. The heavy mortgage would be a burden for years to come. A burden made heavier by the increasing cost of maintaining an adequate program and staff. The suggestion was earnestly considered that the church sell its property and with the profit derived go to a cheaper location and

build. But this meant giving up a strategic site, forsaking a needy neighborhood and losing for all time a property that was bound to rapidly increase in value. Furthermore, the plan provided no answer to the increasing costs of operation.

PSYCHOLOGY OF PREPARATION

The new minister studied the problem, asked his people to look twenty-five years ahead, gathered fifty representative laymen in a dinner meeting and unfolded a plan. He called it a dream. It sounded radical. He proposed a new building in which offices and stores would be incorporated, the rentals first to pay for the building and the profits thereafter to provide an endowment, the endowment to be set aside for world benevolence unless the financial condition of the church merited assistance in meeting the current expenses. Business men caught the idea. For two years a committee carried on an exhaustive investigation and experts came to make surveys and recommendations. The plans were frequently changed and steadily the size of the enterprise grew. The initial suggestion of a six-story building on part of the property finally was actually realized as a fourteen-story office building and church, using all the land. The original proposed expenditure of $400,000 grew into a completed building valued at $3,000,000. The church discovered by study that the larger building would be in the long run the cheapest because the most pro-

ductive of profit. The city needed office buildings. If the need had been hotels, the plans would have been changed.

When the decision finally was made to build, the Temple thought of itself as a pioneer. But oddly enough and very significantly, the church later learned that history was repeating itself, when an old document came to light revealing that the mother edifice of 1834 contained four retail stores. In the first meeting-house of the Temple occupied ninety years ago at the northeast corner of Main Street East and Clinton Avenue were four retail stores devoted to the business of millinery, a carpenter shop, a boot shop and a confectionery. Thus ninety-one years ago was the foundation laid for the present fourteen-story combined church, store and office building.

THE IDEA GROWS

This idea is spreading and for the reasons outlined here. Los Angeles was an early convert to the plan, possessing a church and office building. A Syracuse church operates a modern, successful hotel. Chicago boasts a Methodist skyscraper in the loop district. Miami, Florida, is erecting a similar structure. Practically every principal American city is on the list with a building proposed or under way.

The Methodist Episcopal Church is planning some large modern buildings in New York City.

The Church of All Nations will consist of a large building in the center of a tenement house block.

"The existing tenements on the streets will entirely surround the church, which will be approached by means of long passages or tunnels in the first story of the tenements. On the ground floor will be a large auditorium and a chapel, the former for meetings and entertainments, the latter for worship and prayer. Above the auditorium the building will rise several stories with gymnasium, club rooms and all other facilities usually in a settlement house. The tenements which adjoin the church are partly owned by the church and are to be remodeled, made sanitary and rented. There will also be some new apartments built over the chapel, and these will be partly occupied by social workers and partly rented."

AMONG METHODISTS

"The Methodist Church Society intends to invest several hundred thousand dollars in developing this church as a center for Christian work in a business neighborhood. The church building itself will be left intact, and will be flanked on either side by new structures, one of which will be devoted to educational and social activities, and the other developed as an office building. The income from the office building is expected to support the work of the social settlement, while the church itself will continue as a 'Methodist Church.'"

The Methodist Temple, led by Dr. Christian Reisner, is financing to build a four million dollar combination building consisting of stores, apart-

ments, offices, dormitories, auditorium, church and Bible School rooms.

FINANCING

The financing of such a structure is a task with which laymen should feel familiar. It is done every day in business. The first essential is a valuable site that will permit of a large first mortgage. The securing of the mortgage is aided by the very nature of the building as a revenue producer. The church portion should not consume more than twenty-five per cent of the space; twenty per cent is even better. Taxes are assessed against the commercial portion. A general mortgage bond issue, paying interest of six to seven per cent, is another step of financing. The mortgages however are preceded by a Building Fund campaign in which the members participate to the limit of their ability, making pledges payable over a period of three to five years. These pledges, plus the value of the property, should give the church a large equity in the building.

Here is the call of the future. The wise church possesses a planning committee that anticipates, foresees, and prepares for the demands that the decades ahead will bring. We must be about our Father's *business*. The business church is one way to the Kingdom of God.

VIII

THE NECESSITY OF FINANCES

THE only true foundation of church finance consists in education in the principles, the philosophy, the attitude of mind, in the spirit of *Christian giving*. The New Testament is the text-book. The material, the evidence, the reasons are all found there. Numerous books and pamphlets are available as aids. The *reason* for giving is the fundamental basis of the appeal for gifts. "The gift without the giver is bare." Christ demands life as well as money. However, a converted pocketbook is the most certain proof of a converted soul. The use of money is "the acid test of religion." We have a right to judge a man's Christianity by his gifts. The amount is not so important as the proportion. Ten per cent of one's income is a good beginning. As the income increases let the proportion increase. Many give fifteen per cent, some a third, some half of all they earn. Recently the press has reported several men who have given all their income, retaining a small amount sufficient for living expenses. A financial campaign has no hope of success without the pref-

ace of an *educational* campaign. The people must be *prepared* to give.

CONSTANT EDUCATION

The writer's church receives several sermons through the year on this subject. The weekly calendar and monthly paper contain frequent articles intended to develop a spirit of giving. The regular offering is always stressed. Quarterly statements are mailed to those in arrears. On January first the business of budget building and education goes to work in earnest. The minister and church staff consider the new budget in detail, basing their needs on last year's budget and changes made necessary by the experience of the months past. Then the Finance Committee of the Board of Trustees is called in. This is followed by consideration on the

(Information Card)

"GIVE FOR OTHERS" Here is our Temple Slogan for Budget Sunday *Morning*, March 8. Your church officers are counting upon your presence. The new budget represents a necessary increase of 35 per cent.—*It is for others.*

All Templars Present—Next Sunday Morning

FOR YOUR INFORMATION { *Your present pledge to Current Expense is* $.....*per week*
Your present pledge to Benevolence is - $.....*per week*

NOTE—This is your Reminder. Bring it with you Sunday Morning, March 8.
THE BAPTIST TEMPLE

(Note: This card mailed in advance to all givers.)

part of the Advisory Board (representing all departments of church life). The Board of Trustees then officially discusses and approves the budget. The church is now ready to consider the result of this study. The congregation receives in advance of the meeting a "self-explanatory" budget (*see copy*). In the church meeting there is discussion, questioning and adoption. This very process from beginning to end is educational and consumes about six weeks. The pastor preaches two preparatory sermons in February. At least two separate pieces of printed matter "selling" the budget are mailed to the entire church. A pageant or illustrated talk with stereopticon and the use of charts will aid in developing propaganda in behalf of the goal sought.

ORGANIZATION

Meantime the visitors are being carefully organized into teams, captains selected, the callers instructed at a series of supper meetings. Outside ministers are called in to give inspiring messages. Everyone is talking about the budget. Finally there comes the ingathering Sunday. The people assemble for the definite task of pledging their weekly gifts. A stirring sermon in explanation of the sum required is followed by the distribution of the pledge cards (*see sample*). These are filled in and gathered. Usually one-half the amount is received in this initial morning service. Clerks then file the pledge cards alphabetically. In ad-

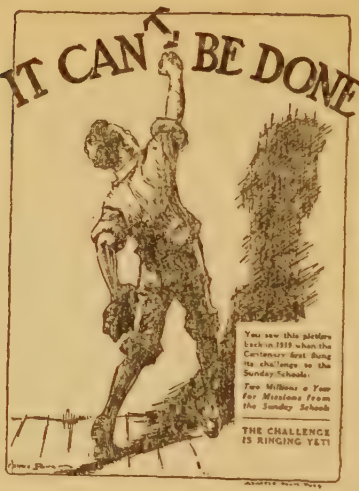
FINANCIAL CAMPAIGN—

Slogan—"IT CAN BE DONE"

BUDGET

Current Expenses

Local Missions


IT CAN BE DONE
You saw this picture back in 1919 when the Centenary first flung its challenge to the Sunday Schools:
Two Millions a Year for Missions from the Sunday Schools
THE CHALLENGE IS RINGING YET!

BUDGET

Current Expenses

Local Missions

EVERY MAN PRESENT AT EACH DINNER MEETING

April 3rd——6:30 P. M. Supper for Campaign Committee and Team Captains.

April 10th——6:30 P. M. Supper for Campaign Committee and Team Captains.

April 15th——Pledges to be taken at Church Service.

April 17th——Supper for Captains and Members of Teams.

April 22nd——Dinner at the Church followed by canvass of all members who have not pledged.

RULES FOR WORKERS

1. New Benevolent pledges to be made for one year.
2. SOLICIT IN PAIRS. You will thus secure larger subscriptions, as the presence of an associate greatly strengthens the presentation.
3. BE SURE to see every person whose name is assigned you. If not at home at first call, try again. Do not leave pledge cards to be filled out and sent in.
4. DO NOT SOLICIT PERSONS whose cards have not been assigned you, as this would interfere with other solicitors.
5. DO NOT SOLICIT by telephone or letter. The face-to-face presentation of the cause is the only way to get best results.
6. TAKE SPECIAL PAINS with all persons able to give large subscriptions.
7. TURN YOUR pledges or report in to Miss Schulz at Church Office every night.
8. Write important information on back of card under "Callers' Report." This is important for the Church Office.
9. As a worker, you are responsible for the cards you have taken. This means a pledge or a record of why the pledge has not been made. If not at home on the first call, do not give up until their pledge is secured. The success of this campaign depends upon your work. *"A pledge from every member of The Baptist Temple."*

vance, a card has been made out for every member, stating name, address and amounts previously pledged. The cards representing members who pledged in the morning service, are removed from the file. The remainder are assigned to teams of two callers each, about ten cards to a team. A week is given for the making of calls, with a rally and report supper on Wednesday night; the cam-

Pledge Card

District

To meet our new C. E. budget requires a substantial increase from every member
For the Current Expenses and Benevolences of the BAPTIST TEMPLE,
I promise to pay as follows:

	Dollars	Cents	
To CURRENT EXPENSES			PER WEEK
To BENEVOLENCE			PER WEEK

For One Year ending April 30, 1926

*Signature*_____

Home Address _____

This pledge can be increased, decreased or terminated at any time by notifying the Church Office and such change will take effect from date of notification.

I will appreciate receiving a regular statement of my account.

paign closing the next Sunday. Sermons, printed matter, budgeting, all have prepared the people. The callers have little selling to do. Our loose collections are included as a budget item representing one-third of the amount sought. Note the importance of these gifts of strangers, visitors and non-members, who show the index of "loose"

offerings. After the campaign is over a report is made to the congregation. "Follow up" is essential until all callers report as nearly as possible one hundred per cent of calls. Those who can give and repeatedly refuse to give should be referred to the Board of Deacons and, following correspondence and further investigation, if they continue unresponsive, should be dropped from the church rolls.

WASTED OPPORTUNITIES

The familiar words, "The morning offering will now be taken," is a sort of committal service that buries the possible giver as though the minister had said over him "ashes to ashes and dust to dust." Picture a salesman who enters the office of a prospective customer and says without a preliminary sentence, "I will now take your order," and pauses to await the results. This attitude on the part of the pastor brings a shower of pennies and five-cent pieces, and from some brings nothing at all. It is not wise always to stress the offering. Often it is inopportune. But most of the time it should receive emphasis and be buttressed by a story, or illustration—a genuine, sincere, frank, enthusiastic appeal for giving.

A TYPICAL LOOSE OFFERING APPEAL

"We are not going to take up a collection this morning. That sounds too much like inviting a shower of small coins. We are going to ask you,

however, to give back to God something of the prosperity He has given to you. We live in a peaceful land. You look like a group of happy, well-to-do folks. There is plenty of work. Other lands have millions who are just a step removed from poverty. God has been good to you. This church doesn't care to suggest the *amount* of your gift, but asks you to give in proportion as God has given unto you. The stenographer making twenty-five dollars a week will not be able to give what a business man with an annual income of $10,000 may give. Let us all do our share and witness the opening of the flood-gates of heaven releasing to us the blessings of the Spirit. Then follows a Stewardship Prayer, the ushers standing in a row before the altar with bowed heads—"O God, the giver of the Perfect Gift, take from us every taint of selfishness. Give to us a vision of a needy, gospel-hungry world and lead us to release for Thy service our possessions, our prayers, our all. Amen." *Then the offering is taken.*

Let the stranger, or visitor, do his part. Why not? He is enjoying the benefits of a service the expense of which is largely borne by the loyal, regular members. Religion is *not* "free," in this sense, and the worshiper who accepts it free is not worshiping but is deadening his spiritual life. You owe it to him to awaken, teach, and inspire him to give and he will live to thank you for it. The happiest Christians are the *giving* Christians.

THE "SPECIAL" OFFERING

Beware of the temptation of the all too frequent

"special collection," for these soon become "regular." Churches are learning to include a large "miscellaneous" or "contingent" item in their budget to provide for such special needs as emergency calls from Mission Boards, local hospital drives, the Near East Relief, the Anti-Saloon League and others. Once a year the church should prepare a budget study and seek ample pledges. Many "emergencies" can be foreseen and included in a special benevolent item. Far better to raise an abundant sum in advance than to have to return to the givers from time to time with "special" appeals. The exception, we grant, arises from the fact that there is strategic value at Christmas and Easter in large thank offerings which people expect and subscribe to heartily, moved by the meaningfulness of these days of the Christian calendar. The Lone Star Fund of the Baptist denomination presents another type of possible exception, in that the amount requested was larger than the contingent item in the budget might anticipate. For such large special offerings repeat the psychology of preparation, reducing the amount and varying the method in proportion to the sum required and the time needed.

PLEDGES VS. PAYMENTS

The butcher, the baker, the candlestick maker expect purchasers to pay for goods ordered and delivered. Why not the church? The first of the

month every family head assembles his bills and mails out his checks in payment. It is one thing to pledge and another to pay. A statement mailed to members monthly or quarterly is a justified reminder and keeps the Lord's treasury filled. The enthusiasm of pledging is too often unmatched by systematic and prompt payment. The church must remind its members as does the business house. The statement may be softened by the addition of an educational paragraph that reminds the giver of reasons for paying (*see samples*). Many churches find it a good investment to employ a "financial secretary" to keep the books, aid the treasurer, prepare statements and reports and in general supervise collections, check expenditures, keeping the church money in a businesslike manner.

THE SCRIPTURES

"Beware that thou forget not the Lord thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day: Lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein; and when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied; then thy heart be lifted up, and thou forget the Lord thy God, which brought thee forth out of the land of Egypt, from the house of bondage; who led thee through that great and terrible wilderness, wherein were fiery serpents, and scorpions, and drought, where there was no water; who brought thee forth water out of the rock of flint; who fed thee in

the wilderness with manna, which thy fathers knew not, that he might humble thee, and that he might prove thee, to do thee good at thy latter end; and thou say in thine heart, My power and the might of mine hand hath gotten me this wealth. But thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth, that he may establish his covenant which he sware unto thy fathers, as it is this day."—DEUT. 8: 11-18.

(A Typical Statement Mailed)

Every Hour of the 24 Somewhere Your Church is

THE BAPTIST TEMPLE

ROCHESTER, N. Y.

"WE NEVER CLOSE"

The 1924 summer schedule of The Baptist Temple is a busy one. The list of nationally known preachers supplying our pulpit include such names as: Dr. Samuel Grafflin, Dr. A. Ray Petty, Rev. James Morrison, Rev. Ivan Rose, Dr. Leon M. Latimer, Dr. John M. Moore and Dr. Conrad Moehlman.

Services of worship are maintained mornings and evenings, every Sunday throughout the summer. Prayer meetings are held each Thursday night as usual.

The Bible School continues its teaching program. The Daily Vacation Bible School conducts classes for children who live in the neighborhood, and Kamp Kontent is available for those who are seeking a vacation in the out-of-doors at a small cost.

All of this program is made possible by your contributions to the budget of The Baptist Temple.

STATEMENT

Date_____

Current Expense	*Benevolence*
*Amount due to date, $*_____	*Amount due to date, $*_____

(A Self-Explaining Budget Mailed to all Members)

"GIVE FOR OTHERS"

Proposed Budget of Baptist Temple for year ending April 30, 1926 as prepared by the Finance Committee and recommended to the church by the Trustees and the Advisory Board.

I. SALARIES

(A) Present Staff

Minister, assistants, secretary, financial secretary $15,100.00

NOTE—We are happy in the continued leadership of our Minister and his loyal and efficient staff of helpers, all of whom are giving themselves to the limit in the present program of the Temple.

(B) Additions to the staff

(1) Neighborhood Worker 1,800.00

NOTE—The Temple has voted to remain downtown "In the Heart of Rochester". It has built its magnificent new equipment for serving the neighborhood. This requires that a trained and experienced worker be secured to head up our community service.

(2) Director of Religious Education 2,000.00

NOTE—Mr. Harvard was brought to the Temple as Assistant to the Minister, to relieve him of some of the burden of promotion and organization, and the details of management of the many activities of the church. Temporarily Mr. Harvard was asked to fill the gap as Director of Religious Education. However, the time has come for him to take over work of more particular assistance to the minister and one who has been especially trained for the business of Religious Education must be added to our staff, that we may have the best Church School not only for our own children but for the children of the neighborhood.

(3) Sexton and assistants 2,500.00

NOTE—During the period of construction we have not needed this help, but as we enter our new building we must expect to employ a man who can intelligently and properly care for the maintenance and use of the many rooms and the beautiful auditorium of our new church.

(4) Steward 1,500.00

NOTE—It is expected that the Board of Trustees can work out a plan whereby the steward can be secured to operate a dining room and perhaps a noon cafeteria; and to do it in such a way that the salary of this employee will not be charged to the church. Hence you will note this item later mentioned as dining room receipts.

TOTAL SALARIES $22,900.00

II. MUSIC

(A) Salaries—Director, Organist, Quartet $4,980.00

NOTE—The Temple, its magnificent organ, and beautiful auditorium demands that the best of music be secured at the services of worship, to be worthy of the equipment.

(B) Guest Musicians, care of organ, sheet music and miscellaneous 400.00

TOTAL MUSIC $5,380.00

III. SUNDRIES

Church maintenance 4,125.00

NOTE—Here are included the items of heat, light, power, insurance, repairs, alterations, etc., etc.

Rent $1,515.00

NOTE—This amount provides for rent of the Lyceum Theater, and the church offices at 66 North Street, until such time as we are able to move into our own building.

Special Insurance 200.00

NOTE—Bonds, Compensation, Auto, Organ.

Telephone and Telegrams 500.00

NOTE—With the exception of the Minister's phone, which is on a flat rate, the church must pay the usual metered rates. The calling of many meetings, constant calls between officers and leaders of the church and the staff means steady mounting of the telephone bill. This, however, is a good sign of church activity and is not to be regretted.

Automobile Maintenance and Operation (for staff) 700.00

Publicity and Advertising 2,900.00

NOTE—The large estimated loose collection of more than $10,000 for the present year is made possible because our popular Sunday programs are properly advertised.

Templar 1,400.00

NOTE—This weekly folder distributed every Sunday is an excellent source of information and of propaganda within the Temple, and a real necessity for keeping us in touch with news items of church life.

Printing and Stationery 960.00

NOTE—Here is another item that indicates the growth of the Temple's program, caused by the large correspondence of the pastor, mailing of statements, etc.

Postage 800.00

NOTE—Our minister believes in advertising which not only reaches strangers, but reaches members. Direct mail is one of the best forms of such advertising. The mailing of our financial statements alone is a costly matter.

Flowers 100.00

Religious Education 500.00

NOTE—The Director of Religious Education must have some amount in the budget for necessary expenses of such work; Sunday School Supplies, Maps, etc.

Young People's Work 200.00

NOTE—This new item is as an encouragement to the Vesper Club, whose excellent support has kept strong and true the work of our young people in the Lyceum Theater, this past winter.

Boy's Work 150.00

Girl's Work 150.00

NOTE—This item makes possible the sending of our delegations of boys and girls to state and national conventions, assisting in the financing of Mothers' and Daughters' Banquets and Fathers' and Sons' Banquets, and in many other ways is expended in training the new generation of church leaders.

Socials 200.00

NOTE—From time to time the separate groups, clubs and societies of the church get together as one great family.

Convention and Travelling expenses 450.00

NOTE—Sending of our pastor to the Northern Baptist Convention each year and other necessary conferences and conventions that he attends, requires this item in our budget.

Pulpit Supplies 750.00

NOTE—"We Never Close" is a slogan that the Temple might well be proud of, and which results from our recent policy of maintaining services through the summer. These services depend for their success upon the ability of the splendid preachers we have had in recent summers.

Every Member Canvass 250.00

NOTE—The cost of conducting the annual financial canvass has grown to such proportions that it is now included as a separate item of expense in the budget.

Extra Office Help $150.00

NOTE—At times the pressure of work upon the staff becomes so great that it is necessary temporarily to secure outside help to assist our regular employees.

Kamp Kontent 200.00

NOTE—We are all proud of the great success of last year's camp and anticipate an even greater success this coming summer.

Neighborhood Work 500.00

NOTE—The worker brought in for neighborhood service must be given funds to carry on her work.

Miscellaneous 1,500.00

NOTE—There are many items that arise from time to time that are frequently unforeseen. The Trustees and Advisory Board have therefore set aside this sum to provide for such miscellaneous demands.

Contingent Fund 3,000.00

NOTE—During recent years the Temple accumulated the sum of $200,000 in the sale and resale of property. The interest of this money has at times been used to pay part of the current expenses of the church. This fund is no longer in existence as $75,000 was set aside for The Immanuel Baptist Church and the remaining $125,000 is included in the cost of the new Temple. Therefore, to provide for any possible emergency due to possible shrinkage in pledges during the coming year, the Trustees and Advisory Board have added this item of a Contingent Fund, to protect the Temple program.

TOTAL $21,200.00

TOTAL CURRENT EXPENSE BUDGET $49,480.00

RECEIPTS

(A) Dining Room Receipts 1,500.00

NOTE—This is the item referred to at the top of this page. It is expected that a plan can be devised whereby the steward's salary will not be charged against the income of the church.

(B) Loose Collection, Estimated 11,000.00

NOTE—These are the offerings of visitors and strangers in our Sunday Services. The year preceding the coming of Mr. Wunder this offering amounted to a little more then $1000.00. It now pays a large part of the cost of operating the church.

(C) To be Received from Pledges 36,980.00

TOTAL CURRENT EXPENSE BUDGET $49,480.00

IV. BENEVOLENCE 20,000.00

NOTE—This sum is recommended by the Advisory Board and the Board of Trustees at the suggestion of the Missionary Committee of the Church. 19% of this amount will be set aside as our share in the expenses of The Fairport Baptist Home, Baptist Union of Rochester and Monroe County, Federation of Churches. The balance will be sent to the Board of Missionary Cooperation of the Northern Baptist Convention to support the program of missions at home and abroad, Dr. and Mrs. Leslie of Africa, Dr. and Mrs. Tenny of Japan and hundreds of other missionaries in this country and throughout the world who are dependent upon these contributions for that portion of the Kingdom's task which has been assigned to them. The Temple has always been a giving church and has always been a missionary church. The Minister, officers and leaders desire to ever maintain this reputation and service.

V. AMOUNT NEEDED TO BE PLEDGED

(A) Need from pledges for current expense budget, to operate the new Temple $36,980.00

(B) Need from benevolent pledges, which will provide for our local and world mission program 20,000.00

GRAND TOTAL SUM TO BE GIVEN IN PLEDGES FOR THE YEAR ENDING APRIL 30,1926 ..... $56,980.00

IX

RE-CREATION

THE church must have some social life of and within itself. The purpose of this is to keep the organization happy, acquainted, interested, and to provide contacts that lead to spiritual ends. But the tendency is to overburden the church and the minister with "social" engagements. The chief aim of the church never was intended to be recreation. Social life must be kept incidental, serving only as a means, as a vestibule to more important activities. A prominent bulletin board scheduling engagements in advance prevents overcrowding of the calendar. It is well to have a general social committee that will plan and promote all social activities, insuring correct balance in this department of church life. This committee acts as a clearing house, avoiding duplication and overlapping, and precluding too much social diversion in any one month.

A YEAR'S PROGRAM

The church supper, the entertainment, etc., are always with us. They have their place and are needed, but beware lest they dominate your pro-

gram and grow out of proportion to their proper importance. Plan about four big general church social gatherings a year. One in the fall as a Rally to welcome home from vacation the pastor and his wife. A second might be on New Year's Eve, combined with a Watch Night Service. The last night of 1925 found one thousand members and friends of the writer's church gathered at eighty-thirty in the evening to enjoy a program that began with a half-hour of singing and music. An illustrated lecture followed, given by the pastor, entitled " Fifteen Thousand Miles in Thirty Minutes," advertised as " the fastest you will ever travel." The minister's trip to the Pacific Coast was shown by post-cards, photographs and slides. The lecture was personal, humorous and made as interesting as possible. It lasted thirty minutes.

The audience then moved to the auditorium and witnessed the screening of a new six-reel film picturing successive scenes in Jesus' life. The film required one and a half hours, and was presented with a special musical score for piano and violin. The singing of old familiar hymns began at 11: 30. The minister spoke briefly on the passing of the old year and the meaning of the New Year to Christian lives. Prayers were called for, and many responded. At midnight the congregation rose and sang " Blest Be the Tie That Binds." The organist played Christmas carols on the chimes in a darkened auditorium, lighted only by a brilliantly

illuminated white star above the organ. Prayer by the minister closed the devotional service and the audience adjourned to the dining hall for a "New Year's breakfast" of applesauce, cookies, toast, coffee and cocoa. The attention of those present was successfully held for five and one-half hours by this varied program, built to hold interest and to close reverently as the New Year dawned. The occasion served to build ties of friendship, afforded recreation and possessed a dominant spiritual tone, produced by the film and devotional service.

NEW MEMBERS' RECEPTION

A third gathering of the entire church may be held as a Reception to New Members, in February, inviting as guests of honor those who have joined the church since the previous Easter. Supper, group games, vocal selections, instrumental music, light entertainment, recitations, motion-pictures, all carefully chosen, give an ample field of choice for such programs. The new members standing in the receiving line wearing badges bearing their names, are greeted by the older members who march in review before them, stopping to introduce themselves. "Get acquainted" games add to success.

The fourth occasion may be the annual meeting of the church. The evening is introduced by a wholesome dinner or an indoor picnic (each one

bringing some food). Following music, a specially prepared address by the pastor or a visiting minister summarizes the achievements of the past year and issues a challenging call to do bigger things in the year about to begin. Charts showing growth in various departments, the budget, photographs of work being done, can be made into slides and screened.

PICNICS, ETC.

The usual outdoor picnic supplies another opportunity for the whole church to enjoy common recreation. The picnic should be planned months in advance, supervised by a large committee with well defined duties assigned to sub-committees. Every age in the church must be given a place on the program. Convenient and cheap transportation must be arranged. A generous supply of food and cooling drinks is an aid to success.

Other general socials may be held as often as once a week on a regular night when a down-town church is seeking to win the immediate neighborhood. Here, however, the regular members appear only as promoters, committeemen, guiding the program. Of course, individual classes, clubs, Bible School departments will provide sufficient social life for their respective constituents.

QUALITY

In building any entertainment the church must

remember the competition of commercial amusements. A poor, weak, halting program will not satisfy people. They demand the best and should receive it. A church must establish a reputation for programs that *do entertain* and amuse folks. The surest recipe for one hundred per cent enjoyment is " something doing every minute." Begin on time, avoid delays, carefully rehearse in advance, have variety, command interest, give quality, so folks will want to come again.

Group banquets are a genuine asset. The list will include those for " Fathers and Sons," " Mothers and Daughters," Women, Young People, Men, the Bible School, etc. The kitchen is an important institution. The committee in charge might include two trustees, as well as members of the Women's Society. Where churches hold many banquets, committee suppers, Wednesday night suppers, it pays to employ a regular housekeeper or chef by the week, or by the hour. The kitchen should be kept in strict charge and in good condition by those responsible. Coöperative buying of staple foods is a proved economy. Many down-town churches are successfully operating cafeterias for the convenience of members and others employed in the down-town area. An absolute requirement is good food and plenty of it. Do your members anticipate with pleasure the announcement of a coming dining event or make a grimace and groan at the thought? The answer to this

question means everything in achieving success in this field of dinners and banquets.

OTHER WAYS

The club idea has found no substitute to date. Young and old like to organize, elect officers, get together. It is human nature. The church wisely capitalizes this knowledge. Boys and girls, employed women, young people, groups in the neighborhood, scouts, the choir, the men, the women, all will be interested. Give every member of the church an opportunity to join some club, society, class or circle. A mock trial, an evening of plays, a musical show, a bazaar, an indoor circus—these are some of the possible social evenings for groups and afford one of the few ways of raising funds, paying the benevolent and building fund pledges of these societies. But insist on quality! Avoid the cheap, amateurish, uninteresting type of entertainment. Not how many, but how good, is wise counsel in planning recreational gatherings.

The summer camp, when needed, is another recreational asset. This should be adequately financed and equipped and provided with trained and reliable management. Don't have a camp just because others do. Don't deliberately duplicate a need already better filled by the Y. M. C. A., Y. W. C. A., the scouts, but if a genuine need arises, have a summer camp. Boys and girls, young people and entire families may be given a low-priced and satis-

factory, health-building vacation this way. Wise economy in cost of operation, enforced discipline, safety first, and competent management must be provided.

An Advertisement in Sunday Bulletin

8: 30—THURSDAY NIGHT—8: 30
NEW YEAR'S WATCH-NIGHT SERVICE

¶ Mr. Wunder will give an illustrated talk on his trip through the Canadian Rockies, California and other points of interest.

¶ The six-reel feature, "The Man Nobody Knows," by Bruce Barton, will give you a new conception of Jesus, make your Bible reading more interesting and His life more attractive. Special music for the film will be played by Mr. Charles Sharp.

¶ Mrs. Marie Duckworth will sing and Mr. Harvard will lead in carol singing.

¶ The devotional period, from 11: 30 to 12, will be led by Mr. Wunder.

¶ Just as the bells are tolling the departure of the old year and ushering in the new, Mr. Parks will be ready to serve the first breakfast in the new Temple. Everybody come and plan to spend the entire evening with us.

From the Sunday Bulletin

6: 20 **Wednesday Night** 6: 20

DAI SOBETSUKWAI for TENNY FUSAI

They are going back to Japan as OUR representatives. They are leaving to "carry-on" the work of the Kingdom of God. Your presence, if only to say "Bon Voyage," will greatly encourage them.

Dr. James H. Franklin, of the American Baptist Foreign Missionary Society, will be one of the principal speakers.

We are going to have a good supper, special music and a happy time—all for 40 cents.

X

PUBLISH GLAD TIDINGS

WE read in Jeremiah 50: 2, "Publish and conceal not," which would make a good text for what follows. Jesus spent His life among the multitudes, upon whom He had compassion. He said to them, "Come unto me, all ye who are weary and heavy laden, and I will give you rest." Such a promise appealed to the rank and file. Jesus was an unconscious advertiser. His healings, His strange words, His powerful personality, His acts of kindness, inevitably advertised Him. Elijah, the wilderness prophet, was another unconscious advertiser of his God. So was Paul, who, in the closing hours of his life, called for his parchments, that the cause for which he died might continue to live by the written word.

Churches are today advertising in great numbers. So are Young Men's Christian Associations and other religious organizations, but much of this advertising is ineffective. On a recent Sunday night a count was made of the attendance in several large churches in a city of New York State. All of these churches had advertised to about the same extent, but with what result? The churches studied were

of about the same membership, but this Sunday night the attendance record showed, in one church, 77 present, in another 60, in another 200, in another 300, in another 350, then 450, and finally 1,000. With all of them advertising, how do we account for the difference in attendance?

A minister who said he did not believe in advertising announced, through an interview in the press, that on the next Sunday morning his sermon would be based on personal letters he had received from President Harding, Lloyd George, Woodrow Wilson, and Secretary of State Hughes. Yet he is opposed to paid advertisements in the paper.

When the police of our city wrote us a letter demanding that we stop crowding our stairs and aisles with people, it meant unavoidable and unsought advertising for our church. Initiative in preparation, the resulting competition, and the advertising itself are as unavoidable as the death of the flesh.

FUNDAMENTALS

Some fundamental propositions: First, people are religious; second, people want what the church can give; third, religion must be taken to the people; fourth, all good and honest principles of business advertising apply to religious advertising; fifth, success in this field demands a good program fitted to the local needs; and sixth, when advertising is properly done, it pays in increased

finances, increased attendance, increased salvation, individual and community.

What Advertising Did

DEPARTMENT OF PUBLIC SAFETY
H. J. BAREHAM
Commissioner

February 27, 1922.

REV. CLINTON WUNDER,
Baptist Temple,
Rochester, N. Y.

My dear Mr. Wunder:

A citizen has complained to this department of the condition existing in the stairways and aisles of the Baptist Temple during Sunday night's meeting. Knowing that you are only too anxious to comply with the ordinance in this respect, which provides for the safety of citizens, I am bringing to your attention Section 296 of the Building Code. It is possible that this condition did not occur and that the complaint is not warranted. I feel, however, that it is my duty to bring it to your attention.

Very truly yours,

H. J. BAREHAM,
Commissioner of Public Safety.

What is an advertisement? It is an attempt to interest the reader to the point of the purchase of the product which the advertiser has for sale. The

development of religious advertising has been like the development of business advertising; namely, from unconscious to conscious advertising. But we have much to learn in the latter field. There are still churches that do not think it necessary to put their names out in front. There are still churches that have insignificant bulletin boards that must be read with magnifying glasses, if at all.

Today, however, the cause of religious advertising is being broadcast everywhere. Our problem now is to make our advertising scientific and businesslike to the point of really paying, for the advertisement that sells no goods is no advertisement at all. Competition is a good thing for ministers, laymen, official boards, singers and choirs, and congregations. Competition should be counted a blessing, for it develops initiative and spurs on to better and greater endeavor. In practically every American city there are enough people to fill the churches every Sunday. Do not complain of the brother who competes by a high pressure program, but let us pray to God to make us worthy of competition, and let us put the pressure upon our own program.

ADVERTISING IS UNAVOIDABLE

Advertising is inevitable. We cannot avoid it. A minister conducting a funeral service was presenting a very poor advertisement of himself. The sorrowful, melancholy, doleful manner in

which he droned through the service; the negative, horrifying prayer which followed caused looks which said for the mourners and their friends, "Never again."

TYPES OF RELIGIOUS ADVERTISING

Types of religious advertising are the same as those of business advertising—indirect and direct. Every form, style and medium of an advertisement can be and should be used by the church. The only limit is our funds.

INDIRECT ADVERTISING

The public appearance of a clergyman is a source of this indirect attraction to his church. The published utterances of the minister in Monday's papers attract new friends. "I want to hear Dr. Jones next Sunday night, I like the fearless way he went after the bootleggers," says Mr. Prospective Attendant. He perhaps made a mental note of the editor's heading of your "story" to the effect that there was "standing room only" last night at the church.

The civic activities which place your minister or church, or both, in the limelight, are splendid as indirect and unsought advertising.

THE SITE IS IMPORTANT

The physical location of the church edifice will be an increasingly recognized factor in planning for pews with worshipers. The Baptist Temple is

located " In the Heart of Rochester," surrounded by the densest population of the city—70,000 living within a one-mile radius of the Temple. Sixteen car lines come to its doors; office buildings, department stores, banks, boarding and rooming houses, hotels are all about it. The heaviest traffic of the city is at a point but one block away. It is in the new business hotel and theatrical section. This is a factor in success that cannot be overemphasized. Why do department stores, banks, motion-picture theatres, restaurants, soda fountains, seek the location which we find them occupying? Because the people pass that way. Let the church learn the lesson. Build your new church where the people come. Fervently thank God if you have built at such a spot.

The comments of " satisfied customers " of worshipers to non-worshipers are invaluable. A Sunday night sermon on " George Washington " brought forth this comment at the doors: Stranger to Usher: " That's the first time I ever heard the truth about George Washington." Usher in reply, " Come again, you'll always get the truth here." You can't stop folks talking, but you can start them. Get them talking about your church; the sending out of two thousand satisfied customers to talk all the week is unexcelled advertising. The churches which Harry Emerson Fosdick and S. Parkes Cadman supply may not give much attention to paid advertisements, but the quantity of in-

direct advertising is tremendous, owing to such facts as the spreading of the news of the large attendance, the many writings of the preacher, his frequent addresses throughout the United States, the publishing of his sermons in magazines and papers and radio broadcasting.

DIRECT ADVERTISING

It is with direct advertising that we are especially concerned, for this we can largely control, whereas indirect advertising is often beyond our control. I have found by checking my own experience with that of others that the following forms of direct advertising are of value in about the order stated:

The free space secured in the newspapers, particularly when it appears among the local news items, is excellent. An afternoon newspaper recently sent three reporters to visit churches in our city. The report of their visit appeared in a three-column wide article under the headlines: "Unkempt, Dressed as Tramps, Reporters Find City Churches Have Warm Welcome for Unfortunates." Fortunately, the Baptist Temple was one of the three churches visited. Sixty-five thousand readers of this afternoon paper discovered, by this excellent indirect advertisement, that they would get a hearty welcome at the Baptist Temple, regardless of how they were dressed and regardless of who they were.

THE NEWSPAPER PAID "AD"

Next to this we would place newspaper display paid advertising, both of the individual church and that of a coöperative nature. The "down-town church" will find this the first medium, as will the church in a small town. Street car advertising, interior and exterior, is effective. Bulletin boards of the large and commanding type, easily read at a distance, are excellent. In the field of bulletin board advertising, the little metal sign may be compared with a want ad, asking for a new cook, when compared with the quarter-page advertisement for some chewing gum or shaving soap. If these metal boards are good, why are they not in use by the large commercial advertisers in the business and theatrical world? Electric signs are valuable when built in keeping with principles here advised.

In the case of the neighborhood church, a campaign of advertising by direct mail to neighborhood dwellers or printed matter left in hallways, placed in windows of corner stores, is the best and most effective advertisement to use. This is also very productive in reaching people for the "down-town" church.

Direct mail campaigns by post-cards, letters, and specially printed matter; "booster cards" given to individual members of the congregation to distribute to friends and strangers, boosting your services; window posters; bulletin boards of uni-

versities, schools, Young Men's Christian Association, hotels, parking stations, gas stations, nearby corners, etc., carrying your placards, are all legitimate.

INTERNAL AND CO-OPERATIVE "ADS"

We need to have our attention directed to the value of internal church publicity. The monthly church paper, if properly managed, is a tremendous asset for direct advertising propaganda to your stockholders, and the weekly calendar should be converted from a stilted, stale, never-changing mass of type, to a weekly newspaper.

The great value of coöperative advertising has been splendidly demonstrated by Baltimore. By this plan a half page of the paper is devoted to a paid advertisement containing active propaganda usually in the field of the social gospel. Much coöperative advertising by churches has been money and effort wasted. Such trite slogans as, "Go to Church" have about as much effect on the non-church goer as the mere repeated appeal of the half-fearful lover who says over and over again, "Marry me." In the Baltimore plan the remaining half page is devoted to individual church advertisements of different sizes. This plan is a happy compromise between that of individual church advertising and a single coöperative advertisement of all the churches. One cannot emphasize too strongly the allowance for indi-

vidual church initiative in the matter of church advertising.

ADVERTISING THE BUDGET

Special services such as Mothers' Day, Armistice Day, Memorial Day, Lincoln's Birthday, Thanksgiving, Christmas, Easter, permit the use of special advertising campaigns. There are large returns on special direct mail advertising for such occasions. For example, on Memorial Sunday invite the members of the American Legion and their friends and relatives, the G. A. R. and the Spanish War Veterans.

There is an unlimited and soon-to-be-developed field of advertising in connection with raising the local church budget. In a recent financial campaign we sent four separate printed communications, a week apart, to all members of our congregation, introducing our canvass for funds. The big point we were making was the *reason* for an increase in the large current expense budget. As a result of the careful campaign of education, the people were sympathetic toward the proposal and our current expense pledges were almost doubled, and without special appeal, the amount of benevolence was increased.

Summer advertising is an almost undeveloped field for the church and the Young Men's Christian Association. Many churches, by common consent, "go out of business" in the summer time. In

summer we deliberately make capital of that fact. A good program fitted to the need and local situation, when well advertised, will bring results. We obtain the very best preachers, representing several denominations. We do not decrease our advertising. The result is found in a large summer attendance in the supposedly difficult months of July and August.

A TYPICAL ILLUSTRATION

In answer to many letters requesting an explanation of the word "Armageddon," and an answer to the question "Will the world end in 1925?" this theme was used for a Sunday night sermon. The advertising consisted of a space three inches deep and two columns wide on the church page of two morning newspapers and one afternoon paper. The same advertisement was printed on the "theatrical" page of the afternoon paper. The large bulletin board (11 x 5) on the outside of the church carried the information in duplicate. This board remaining unchanged Monday morning to Monday morning.

By seven o'clock that Sunday night every seat in the church was taken and people were standing in all available space. By 7: 30, 450 more people than the actual seating capacity of the church had been crowded in to occupy chairs added in keeping with fire rules. Chairs were placed on the platform about the minister and many standing

wherever there was space and out in the Sunday-school rooms adjoining the auditorium. The chief usher estimated that 1,000 were turned away for lack of space.

What brought the people? The theme, the method in which it was displayed before the public eye, the promise of an honest, earnest and energetically delivered sermon, plus the accumulated reputation of the church as a result of a consistent program of advertising and fulfilling of promise made to the church-going public. Forty-five dollars was spent in advertising this meeting. Since the morning service was included, the morning attendance and collection benefited, although the emphasis was upon the evening service. The loose collection amounted to $189.00 for the evening service alone. "It pays to advertise." Furthermore, without any special stress upon an invitation to join, five prospective members came forward to announce their decision to unite with the church, and two strangers, moved by the sermon, subscribed to two bonds of $500.00 each for the new Temple building.

How many new members, how much increased giving will result from the service cannot be estimated. But aside from all this, what did it mean in the progress of the Kingdom to send these hundreds of citizens back into the community encouraged, inspired, eager to live the Christian life? What did it mean to the cause of world peace?

The preacher's close was a forceful appeal to the audience to coöperate with God in preventing the necessity of Armageddon by cleansing the world of those passions, individual and national, which breed war, hate, suffering and death.

No one can estimate, can measure the extent of the good accomplished by a consecrated dollar wisely invested in advertising a service of the church.

FUNDAMENTAL SUGGESTIONS

Cultivate the newspaper man; he is one of your best friends. Prepare legible and intelligent copy for him. Remember, an attractive program will bring folks back, an unattractive program will repel them. The minister and the Young Men's Christian secretary are indeed stage-managers. Every moment of the church service, from the first note of the organ prelude to the last note of the postlude, must be carefully planned. Attention to detail marks the highest art in the production of a truly helpful and worshipful service.

A truly spiritual climax and end to a sermon; a practical, helpful, sympathetic prayer immediately following, accompanied by soft playing of old familiar hymns; the gradual darkening of the auditorium; the appearance of Stidger's brightly illumined white cross with the simultaneous soft singing of fifty voices, "Abide with Me," and a prompt, reverent benediction sends folks home re-

membering they were close to God, with hearts warmed and minds resolute to begin anew and do better.

We should advertise boldly, regularly, consistently and sufficiently. A dollar a year per member is a good minimum for an advertising budget. Don't be afraid to spend the money. The story is told of a minister who once placed a two-inch, one-column ad in a newspaper. The next Sunday he counted his collection and his audience, found no increase in either, and decided never to advertise again. This minister regretted the cost of the ad, an item of about $2.47, which, he is convinced, would have been more religiously spent if contributed in behalf of the cause of enlightening " the heathen in Africa, India and other lands."

MAKE IT A STUDY

Study religious advertising as a hobby and as a necessity. Join the local Advertising Club; read from the many books on the subject; but think out and work out your own theories, principles and campaign, making suitable adjustments to your local situation. You must become or discover a copywriter. The part-time use of newspaper reporters to prepare copy for the churches is an excellent and growing plan.

In a " Baptist Week " planned by the churches of that denomination in Monroe County, New York, a newspaper reporter was employed at

"space rates" (so much per column of printed news). When he made his final report to our committee supplying the printed columns of "pre," "during" and "post" news of the various meetings of the week it measured twenty columns. A committee of laymen would possibly have secured one-third the space. The reporter knew the press psychology. Many Young Men's Christian Associations and a few of the large churches are today retaining professional publicity men on a part-time-pay basis. Failing to finance this, we must seek out volunteers among the newspaper men in our religious bodies or train a layman for the task, or assign it to the ministry, who must train themselves for the able performance of the duty.

WHAT ARE OUR GOODS?

The minister is worth advertising. If not, he is not worth keeping. Let us be fair and frank at this point. The clergy are not oversupplied with ego. They vary as do the laity. But if we expect an audience twice a Sunday to give its complete undivided attention for thirty, forty, or even fifty minutes to the words of one man, he ought to be worthy, and if he is worthy, he ought to be worth advertising. Whether you boost your minister by word of mouth or by half-page advertisements, let us agree to boost him. If he is vigorous, enthusiastic, interesting, fearless, say so. People want to know it. Most of your town hasn't heard of it.

Tell them. Billy Sunday said, " Get acquainted with your neighbor, you might like him." Get your town acquainted with your preacher, they might like him.

A minister who is unusually successful in getting attendance recently addressed a group of his brethren for one hour on the subject of that success. Not once did he refer to his personality as a large part of the success. His reputation has gone before him throughout half of these United States. He keeps the " sheep " awake when he addresses them. If they must be " fed," do you object to their choosing this more interesting place of feeding and the tasty food prepared by a wise shepherd?

DARE TO BE DIFFERENT

In the services we dare to be different. Sunday nights we stress the deliberately informal and " homey." The very shape of our auditorium helps. We use no pulpit Sunday night. All this, plus the organ prelude, song service and music, produces that hard-to-define, impossible-to-imitate something of some places. It is " atmosphere." Cultivate it and offer it as part of your goods.

There are " acres of diamonds " consisting of points to be advertised, but lying hidden by thin soil at the church's feet. Dig them up. Turn them over, and be surprised at the public's interest in them and its desire to see, hear, and know more of them.

We have something the public wants, but they do not know we are the possessors of it. Our goods are the love of God, the Kingdom of God, the Gospel of Jesus as the conveyor of this love and this Kingdom. We possess a cure for unhappiness, a remedy for sickness, a means of escape from loneliness, a power to overcome sin, the answer to sorrow, the way to fight fear and a weapon that will strike dead despair, discouragement and doubt. We have a church, its worshipful services, its friendly people, its community interest, one in the other; good music that lifts one above business troubles, worry, illness, prejudices and the petty annoyances of life; violin and cello solos that take us upon wings of harmony to planes where God dwells. And we have a sermon that should give folks food for their hunger, a refreshing drink for their thirst, providing faith, hope and love, and "the greatest of these is love." But if we love people, why not tell them of it? By advertising we tell them of our love and of His love.

HOW IT PAYS

Financially, advertising has increased our loose collection seven hundred per cent, and the loose collection is proof of the presence of strangers and visitors in the congregation. Our loose collection forms a very substantial part of the budget and pays all advertising, printing and many other additional charges.

It pays in respect and love gained for the church in the community by advertising what the church represents, purposes and does. Business men, politicians, civic leaders, social workers, educators, professional people, employers and employees become sympathetic with the church that has an aggressive interest in the community. A remarkable growth in the material and spiritual aspects of church life results.

Mr. Hoyt, writing in the *Outlook,* says:

"Very likely the maid is awakened in the morning by a Big Ben alarm clock. She hastens to prepare breakfast, consisting of Sunkist oranges, Yuban coffee, Quaker oats, toast made with Ward's bread, and some crisp strips of Beechnut bacon to serve on the Valsparred table. In the meantime the master of the house is bathing in a Standard sanitary tub, with Ivory soap, shaving with Colgate's cream and a Gillette safety razor, donning his B. V. D.'s, Cluett shirt and collar, Holeproof hose, Hart, Schaffner and Marx suit, and Regal shoes. After breakfast he grabs his Stetson hat, jumps into his Buick car, equipped with Goodyear tires, and rides over Barrett Tarviated roads. At the office he sits at a Globe-Wernicke desk and dictates letters through a Dictaphone which are transcribed on an Underwood typewriter and filed away in a Library bureau filing cabinet. On his way home he stops at the florist to 'say it with flowers,' and in the evening enjoys Robert Burns cigars while listening to the latest fox trot on a Victrola. And advertising furnished the original impulse for this entire day's program."

What of the church? Mr. Hoyt's "master of the house" too often has forgotten its existence, and we are to blame. Yet *the* Master of the house never forgets us, why do we allow our brethren to forget Him?

Folks are religious, and want what the church can give, but our gifts must be taken to the people, even as Jesus was sent with His word to His people. In doing this it is proper, necessary, and thoroughly religious to advertise. Success is assured if we provide the program that will appeal to the emotions, to the minds and to the souls of those whom we seek to interest. We can make religious advertising pay by making our presentation of religion as attractive and as helpful as our God-given wisdom and training will provide. The best is none too good in the service of God. We are working to build His Kingdom, that happy day when peace and joy shall reign. Let us tell the world and call them in to help us build.

XI

THE "AD" IN THE MAKING

MODERN commercial advertising has been developed to a point where it closely resembles a science. It is governed by definite, exacting laws and principles which must be understood and applied if the advertiser is to obtain anything like the maximum possible results for the money expended.

Since the church has wisely determined to use this splendid commercial instrument in the furtherance of its cause, it will be good business for us to learn to use it as effectively and skillfully as possible, so that the church will not lag behind either in efficiency or economy.

The scope of this book forbids making a careful study of the whole broad field of advertising, nor is this essential to our program. We, therefore, set forth briefly only those practices and principles which are involved in the preparation of church advertising.

FUNCTION OF THE ADVERTISEMENT

Advertising has been defined as the presentation of a proposition, usually through print, in such a

way as to attempt to induce the individual to act upon the proposition. To accomplish its aim, advertising must do three things. It must attract attention, it must arouse interest, and it must induce action.

An advertisement unnoticed would remain unread and hence valueless; therefore, its first function is to arrest the reader's eye, its second function is to interest him at the first glance so that he will continue to read and examine it, and its third function is so to impress him that he will experience the desire and determination to act favorably upon it, either immediately or at some future time.

DEVICES FOR ATTRACTING ATTENTION

A number of devices or methods are used, either singly or in combination, to attract the reader's attention as he hastily skims through the paper. This objective is usually attained by the size of the advertisement or by the size of the type in the headlines, by unusual and novel elements in the make-up of the advertisement, by the right emphasis and the avoidance of counter-attraction—both with regard to other advertisements and among the parts of the advertisement itself—arresting the sweep of the eye through the use of borders, cuts, type, etc., by so placing the advertisement that it will be easily and frequently seen, and by running the advertisement in mediums that

circulate among the class of people whom it is desired to reach.

METHODS OF AROUSING INTEREST

The factors most strongly affecting the second function of a good advertisement, that of arousing immediate interest in the reader, are interesting headlines, good illustrations, body matter that is clear, concise and newsy, a copy slant that is timely, text and argument that are easily comprehended, typography that is inviting to read and a make-up and appearance that are pleasing and artistic.

TO GAIN A RESPONSE

The third and all-important function of an advertisement—that of creating desire and determination—is attained through the engender of a reasoned conviction in the prospect's mind, by directly or indirectly suggesting action and response, and by appealing to and stimulating natural, inborn desires.

HASTY READING HABITS

One of the greatest problems involved in the preparation of advertising today is that of attracting attention. This is due to the modern habit of hasty reading, which in turn is due to the tremendous increase in the number of mediums, the great growth in circulations, the increase in the

size of mediums and the increase in the number of advertisements, all bidding for the reader's attention.

Fifty years ago a family took one or two magazines which were read from cover to cover. Today the average family takes half a dozen which are for the most part skimmed through. Investigation has disclosed that business and professional men read an average of two daily newspapers and that the average daily time spent in their reading is only fifteen minutes.

THE LAW OF INTENSITY

The most commonly employed device for attracting attention is the use of large type in the head, or display lines. This has its basis in the law of intensity which has been stated thus: "The duration and degree of attention depend on the intensity of the stimulation." It has been found that there is a regular increase in attention-value with an increase in the size of the display type. The psychological reason for this is that the large type stimulates a large area of the retina of the eye.

SIZE OF DISPLAY TYPE

The size of the display type in any given advertisement depends on the illustration and on the size of the advertisement. A conspicuous illustration will permit of smaller type; an inconspicuous one demands large type. In general the display

type will be from one-tenth to one-twentieth of the height of the advertisement.

SIZE OF THE ADVERTISEMENT

The advertisement must be large enough to command attention and respect. The bulletin board on our church is eleven feet long and six feet high. The theme appears in letters usually a foot high. The church advertisements in our Rochester papers average three inches, two columns. This is little enough. The insignificant "want ad" type of church announcement receives little respect from the public. Your advertisement must look as though you believe in it and must be large enough to compete with others of its class placed near it.

The wise location of your advertisement is of utmost importance. The exact size or elevation of an outside bulletin board can be scientifically determined. The theatrical and sporting page of the newspaper should get some of our paid space. The state penitentiary paper for prisoners, which published an advertisement announcing reduced rates to Bermuda, is typical of some church advertisements that failed. Let your light shine before men. Build your city on a hill where it can be seen and do not hide your candle beneath a bushel.

Attention value increases at an accelerated ratio with the increase in the size of the space. This is because there is less competition for attention, more space for illustration, space for more com-

plete text and for larger, more readable type. On account of its size, the advertisement is more impressive. Large space in one or two mediums is better than small space in many mediums.

COUNTER-ATTRACTION

In designing an advertisement it is important to have always in mind this law: "The amount and duration of attention depend upon the absence of counter-attraction." This means to avoid competition among the various devices that are used to attract attention.

The fewer the number of objects in any given area, the greater the chances of any particular object being seen. If a man walks through a street alone he is much more likely to be noticed than if he is in a crowd of several hundred. The practical application of this principle is that an advertisement should have one, and preferably only one, conspicuous feature, which should stand out prominently above all the others as a means to attract attention.

Since the mind can grasp but five or six words at a single impression, a good headline will have but four or five words and preferably even less. Sub-headings should not be over one-third the size of the main headline.

THE LAW OF CONTRAST

Another factor in attracting attention is derived

from the law that, "The degree and duration of attention depend on the contrast of an object with surrounding objects."

The ready attention which the mind gives to anything novel or out of the ordinary, is a deep-seated instinct coming down from the primitive when any sudden change in the environment demanded instant attention, since it might mean danger to life.

Contrast in an advertisement is obtained by means of large amounts of vacant white space, odd shapes, diagonal lines, curves, circles, ovals, bizarre type, unusual illustrations, inverted and diagonal position of cuts, odd borders and unusual arrangements of type and words.

BORDERS

Borders are practically indispensable to small advertisements. They increase the attention-value, give an appearance of unity, compactness and individuality and may be used to lend an illustrative and decorative value to the advertisement.

Vertical lines at right angles to the sweep of the eyes have a tendency to arrest eye movement and since the attention centers where the eyes are focused, borders increase the attention-value by halting the eyes as they pass over the advertisement.

Care should be taken not to use so prominent a border that it will act as a counter-attraction. In

general, a plain, simple border is better than a fancy or elaborate one.

ILLUSTRATIONS

Since the eyes have a tendency to follow along into, or the suggested movement is in the direction of, the next or some feature of the advertisement, if a cut is so placed that it looks away from the copy, it tends to direct the eyes to another advertisement or off from the page.

MAKING THE "AD" EASY TO READ

It is estimated that an advertisement that looks easy to read is read twice as often as one that looks difficult to read. Several factors enter into the problem of making an advertisement look easy to read, among them the size and style of type, the length of line, the distribution of the lines, words and letters and the background upon which the text is printed.

Experiments have shown that roman face is easier to read than italics and that lower case letters are easier to read than capitals, since the latter are stiff and have more angles and fewer curves. Type smaller than 10 point becomes increasingly difficult to read, as it decreases in size.

THE RIGHT LENGTH OF LINE

It has been found that where text is set in lines about three inches long, it is read more easily and

more rapidly than when the lines are considerably longer or shorter. This is because fewer fixations of the eyes are required, the subject matter in adjoining lines is more easily associated and because in longer lines it is more difficult to find the right line when shifting the eyes from right to left.

MAKE THE HEADLINE INTERESTING

The headline should stimulate the reader's interest so that he will read through the remainder of the advertisement. This is accomplished in various ways, by playing up the most important feature of the advertisement—the real dominant idea; by making use of the news element—the hint of news arouses curiosity and some live news item will stimulate interest to a full reading of the advertisement; and by appealing to some fundamental instinct or emotion such as curiosity, vanity, fear, greed, duty, ambition, etc. The headlines should be crisp and to the point, easy to comprehend at a glance and preferably set in a single line.

Arouse the curiosity of your reader. Your advertisement must not tell everything. Such themes as "Knowing God Will Cure All Our Troubles," too often results in this thought in the minds of the readers: "I haven't any doubt about it. I know what that sermon will be. I'll stay at home with a good book Sunday night." But suppose we phrase the theme, "Chasing Trouble," or "The Secret of Happiness," or, if you dare to risk being

called "sensational," announce your theme as "Good-Bye, Mr. Blues." A study of the accompanying advertisements will best illustrate all these points.

APPEALING THROUGH PICTURES

Church advertising is, of course, limited in the matter of illustration, but mankind has a natural interest in pictures and wherever possible they should be used. Illustrations are an important factor in attracting attention; they serve to make the advertisement interesting, they make the advertisement comprehensible by portraying some relevant feature and they make a distinct appeal to good taste.

SLOGANS

Good slogans and catch phrases are of value in advertising, although psychologically they are simply an aid to memory. They should be short, euphonious, rhythmical, alliterative, easy to remember, easy to speak and catchy so that they will induce repetition.

Here are the slogans we are using:

"In the Heart of Rochester"

This is a fact geographically, in density of population, and we hope, spiritually. This is our best and constantly used slogan, appearing on letterheads, envelopes, advertisements, weekly adver-

tisements, weekly reminder (The Templar), and whenever we print our name.

"No Seats Guaranteed After 7:30"

Formed out of fact and necessity, and proved Sunday night after Sunday night. "Come early for your seat," is a companion slogan, and "Standing Room Only after 7: 30 P. M."

"Why Do Thousands Come?"

Arouses the stranger's curiosity, starts him thinking and forms an honest question, resulting from an extraordinarily large Sunday attendance.

"The Home of the Stranger"

We try to make it so. Testimony proves us successful in many instances.

"Sixteen Car Lines to Our Door"

Suggested by one of our Deacons who gathered the facts and suggested the slogan.

WHAT COLORS TO USE

Although color is not an important factor in church publicity, its occasional use in street car, outdoor and direct mail advertising makes an understanding of its fundamentals advisable. Color is employed in advertisement for two purposes; to attract attention and to enhance the artistic qualities of the advertisement.

Careful tests have shown that the following colors, in the order named, have the greatest attention-value for both sexes: red, black, green, orange, blue, purple, and yellow. Red is the first in attention-value because it arouses the greatest psychological activity in the retina of the eye. In their artistic appeal, however, colors present a different scale of values. It has been found that men prefer, in the order named, the following colors: blue, red, purple, violet, and green; while the colors that appeal most strongly to women are: red, blue, greenish blue, violet, and green. Yellow, orange and yellowish green are liked the best by both sexes.

Make your announcement of services enticing. Make it irresistible, so that it pulls folks from the armchair, from the Sunday newspaper, from the movie, from the sleepy "doing-nothing-special" Sunday which many Americans practice. "Variety is the very spice of life," and of religious advertising. There is more truth than joke in that too-often-to-be-noted advertisement as typified by this one:

11 A. M.

THE THREE GREAT FAILURES

Hymn Singing—Quartet—Sermon

Welcome—Seats Free

Your "copy" must change constantly. Look over any magazine and see the advertisement that the public has been scanning. See typewriters, chewing gum, tooth paste, soap in a hundred different settings. Why continue phrasing religious advertisements like mortuary announcements?

HOW NOT TO ADVERTISE

Trinity Church

Jones Street, off Smith Street
"The Church where no man is called a stranger."
Rector—The Rev. Jones Martin Smith
First Sunday after Easter (Low Sunday)
8:00 A. M. Holy Communion
10:30 A. M.—Morning Prayer and sermon
12:15, Church School
5:00 P. M. Choral vesper and sermon

Second Baptist Church

Sermon—Dr. O. Brown preaching
10:30 A. M. morning worship. Organ Prelude
7:30 P. M. evening worship
6:30 P. M. Young People's Society

North Methodist Church

Minister: Rev. Charles Thomas
10:30 A. M. Morning Worship, Subject "The Coming of Christ"
12:00 noon, Sunday School Rally
7:00 P. M. Evening Service
8:00 P. M. Epworth League

Grace Congregational Church

Minister: The Rev. Harry Meyer
10:00 A. M. Sunday School
11:00 A. M. Morning Worship, Subject "A Child of God" Special sermon for children

6:00 P. M. Young People's Society, Miss Alton, leader
No evening service.

Second Presbyterian Church

No Evening Service
10:00 A. M. "What God Wants"
12:00 noon. Sunday School
7:00 P. M. Christian Endeavor
All welcome and seats free.

HONESTY IS REQUIRED

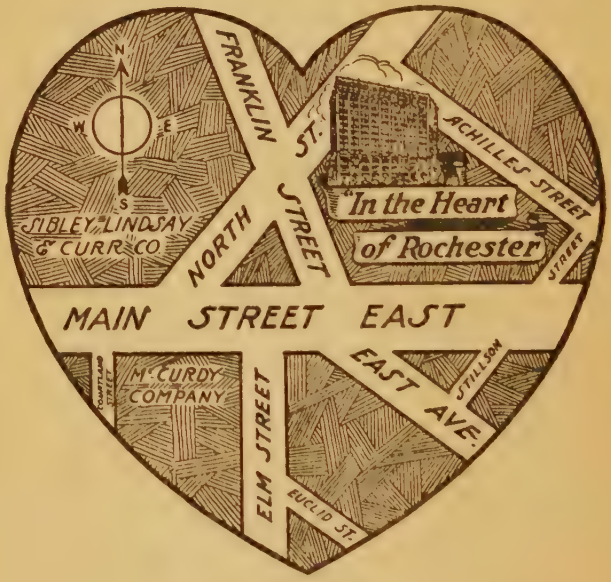
Must we remind ourselves to be honest? It was a busy editor who said "yes" to that question. In what does our dishonesty lie? We advertise that which we have not. We are as careless in our language as some advertisers of "pure" and "guaranteed" goods. There is no objection to so-called "sensational" themes and announcements, provided the advertiser makes good on his promises to the public. But "the best quartet in the city" is sometimes very poor. The "unequaled chorus" is sometimes surpassed in quality by many others. The "inspiring" sermon may lull one to sleep. "Nothing but the truth, so help me God." It is suicidal to try to fool the public. We need to be reminded "that we can fool some of the people all of the time, and all of the people some of the time." We dare not mislead the public by themes that raise false hopes, by the unwarranted use of adjectives, or by carelessly made promises.

TYPE

This table gives the approximate number of words to the square inch in any size of type, solid or leaded, from 5 point to 18 point:

5 point, solid....69
5 point, 1-point leaded....59
5½ point, solid....54
5½ point, 2-point leaded....45
6 point, solid....47
6 point, 2-point leaded....34
7 point, solid....38
7 point, 2-point leaded....27
8 point, solid....32
8 point, 2-point leaded....23
9 point, solid....26
9 point, 2-point leaded....21
10 point, solid....21
10 point, 2-point leaded....16
11 point, solid....17
11 point, 2-point leaded....14
12 point, solid....14
12 point, 2-point leaded....11
14 point, solid....10
18 point, solid....7
18 point, 2-point leaded.5

Illustrating A Church's Location



(Distributed in Nearby Stores)

"BREAD"

Women like men can not live by bread alone. A sermon review of "Bread" (by Norris). The story of the woman who works for her living. Told by

BAPTIST TEMPLE

CLINTON WUNDER

Standing room only by 7:30 P. M.

Sunday Night, January 6:

"IN THE HEART OF ROCHESTER"

BAPTIST TEMPLE

("In the Heart of Rochester")

CLINTON WUNDER—SUNDAY

10:30 A. M.—"Perfunctory Religion"

Baritone Solo—"Out of the Depths," by Mr. Biddle
Quartette—"Appear, Thou Light Divine"
Junior Sermon—"Jack-in-the-Pulpit"

7:30 P. M.—"Your Life Work"

No. 1—West High School Brass Quartette—Messrs. Francis Smith, Charles Kellogg, Seelye Meagher and Robert Moore.

No. 2—Song Service of 1,200 Voices.

No. 3—Temple Trio Singing—"Yield Not to Temptation."

No. 4—West High School Mixed Quartette—Misses Louise Leonard and Myra Vannucinni and Messrs. John Stafford and Lowell MacMillan, singing "Softly and Tenderly."

("S. R. O." at 7:30 Last Sunday Night)

The Above is a Paid Newspaper "Ad"

Front Page of Sunday Bulletin

The Templar

Published by the

BAPTIST TEMPLE

Clinton Wunder MINISTER

Church Office, 305 Temple Building

FRANKLIN, NORTH AND ACHILLES STREETS

Vol. 3, No. 49 October 4, 1925 *Rochester, N. Y.*

DEDICATION PROGRAM
GREATER BAPTIST TEMPLE
ROCHESTER, NEW YORK

Mrs. Milton E. Gibbs' Lectures

A series of ten lectures on Current Topics will be given by Mrs. Milton E. Gibbs at the Baptist Temple, Fridays, from 3 to 4 P. M., beginning October 9th. Course tickets, $2.00. Single admission, 35c. Tickets may be obtained at the Church office or from any member of the Park Circle.

Wide-Awake Time!

All copy for the Wide-Awake must be in by tomorrow night at the latest. See that your class is represented in the first Wide-Awake issue of the new Temple. Mail or leave news items addressed to the Wide-Awake Editor, at the church offices, 305 Temple Building.

COME AND LEARN

TEMPLE WEDNESDAY NIGHT SCHOOL

Commencing October 7*—SEVEN BIG NIGHTS—*Ending November 18

THREE-FOLD OBJECT

FELLOWSHIP	DEVOTIONAL	EDUCATIONAL
Supper—6:30–7:15	Devotional—7:15–8:15	Classes—8:15–9:00
FOOD FUN FRIENDS	"THE MIRROR OF THE AGES" Dr. John Vichert	**Christian Leadership** Clinton Wunder **Bible Study** Dr. Orlo Price **Teachers' Training** Miss Thelma Smith **Neighborhood Work** Mrs. Beatrice Parmenter

Program under the direction of Mr. Harvard and Miss Smith

BAPTIST TEMPLE—*"In the Heart of Rochester"*

If you will sign below and put it on the collection plate or hand to an usher, it will give us some idea of how many to provide for.

Please reserve.....places at the Wednesday Night Supper Meetings.

Name .....

(A Pastoral Letter Mailed to All Members)

The End of the WORLD WAR

Left Millions of People Who Thru Sacrifice and Suffering Had Been Prepared for the Gospel of Jesus Christ

¶ THE BAPTISTS eagerly assumed their share in reaching this plastic world so much in need of charity and a message of comfort.

¶ THE NEW WORLD MOVEMENT was organized to accomplish this purpose and $100,000,000 was set as the goal for funds to spread the Word.

¶ HUNDREDS OF LOYAL MEMBERS of the Baptist Temple made a four year pledge to the fund.

¶ APRIL 30th is the last day of the Movement and the day when the payment is due of all pledges in full. It is also the day when the final payments are due on pledges to the Current Expenses of our Church for the year 1923-24.

¶ HERE IS A DEBT of honor, a promise made, upon which missionaries in every land must depend for their continued support.

¶ MAIL YOUR CHECK today that the Temple may say with one voice—*"We have fought the good fight, we have finished the course, we have kept the faith."*

Paid "Ad" on Saturday Church Page

"In the Heart of Rochester"
Baptist Temple
CLINTON WUNDER, MINISTER
Begin The New Year Right
TWO CHALLENGING SERMONS
ACCOMPANIED BY TEMPLE VOICES AND
THE GREAT ORGAN
10.30 A. M. "The Missing Link"
7.20 P. M. "Aiming for 100% in 1926"
(Including "The Poetry Cure" by Robert Schaufler)
Follow the Crowds to the Temple
Doors open one hour before services

(Card Distributed by Members)

"PRE-EASTER EVENING SERMONS"

BY

CLINTON WUNDER

FEAR

OF LIFE
April 2

OF DEATH
April 9

BAPTIST TEMPLE "IN THE HEART OF ROCHESTER"

YOU ARE ASSURED OF A SEAT UP TO SEVEN O'CLOCK

Paid and Free Newspaper Space

ROCHESTER'S FUTURE

CITIZENS MASS MEETING SUNDAY NIGHT

A symposium of four fifteen-minute addresses dealing with the future of our city's life, intended to contribute to the realization of the prayer, "Thy Kingdom Come. Thy Will Be Done, On Earth As It Is in Heaven." A happier, healthier, holier Rochester is our aim.

—PROGRAM—

Mayor Van Zandt will be Honorary Chairman
Dr. O. J. Price, Federation of Churches, Chairman

"Government," Horace J. Wolf | "Education," Herbert S. Weet
"Libraries," Charles H. Wiltsie | "Citizenship," Clinton Wunder

Doors Open at 6:30 P. M. — Meeting Begins Promptly at 7:30

BAPTIST TEMPLE { 16 Carlines to Our Doors. "In the Heart of Rochester."

"BUDGET DAY SERVICE"—10:30 A. M.—For Temple Members and Friends. Important that all members be present at this service.

ROCHESTER'S FUTURE, TOPIC AT CITIZENS' MASS MEETING IN BAPTIST TEMPLE SUNDAY

A citizens' mass meeting is the attraction scheduled for next Sunday night at the Baptist Temple by Clinton Wunder, minister. Doors are to be open at 6.30 o'clock and no empty seats are expected much after 7 o'clock as evidenced by the program of well known Rochesterians whose names appear on the list of speakers. A symposium of four addresses of fifteen minutes each on "Rochester's Future" forms the theme.

The program announced begins at 7.30 o'clock with a song service and special music by the Temple Quartet and large Temple Chorus of fifty voices. Dr. Orlo J. Price, Secretary of the Rochester Federation of Churches, will preside, Mayor Van Zandt will attend as guest of honor, Guy V. Aldrich, Religious Work Director of the Y. M. C. A., will lead in prayer.

Four fifteen-minute addresses will follow, forming the symposium on "Rochester's Future." Speaking on "Government," Horace J. Wolf; "Libraries," Charles H. Wiltse; "Education," Herbert S. Weet; "Citizenship," Rev. Clinton Wunder. J. Alfred Spouse, of the Music Department of the Rochester Schools, will lead the song service and a special prelude of music on the organ will begin at 7 o'clock, played by Lorimer Eshleman. There will be no seats reserved and the Temple doors will open at 6.30. The church invites all citizens of Rochester to attend as far as the seating capacity will permit.

"The PLEASURE of PAIN"

Why do we suffer? What of Sickness?
Why does man always carry a cross?

Hear Clinton Wunder Sunday 7:30

Mr. Halliley's Great Chorus and
Temple Soloists

SUNDAY, 10:30 A. M.
"What the Holy Spirit Means to Me"
Sermons to Fill Your Life With God

BAPTIST TEMPLE

"In the Heart of Rochester"

YOU NEED A TONIC

Is life dragging on you? Are you dissatisfied? Ever discouraged, lonely, worried? Perhaps you're thinking too much about yourself. We suggest a tonic, a spiritual one. Thousands have found it to work. Puts new blood into you, and a new light in your eyes. Come out Sunday to hear Clinton Wunder, "In the Heart of Rochester," in the Auditorium Beautiful of the huge new Baptist Temple. We have an organ, soloists and a great chorus, playing and singing harmonies to delight your soul. Sunday morning Mr. Wunder will tell "What the Holy Spirit Means to Me," and Sunday night will discuss "The Pleasure of Pain." Thousands come to the Temple for the tonic value of our services. You are missing the best of this life if you fail to tap God's spiritual reservoirs of power awaiting you. We show you how. All seats free to everyone, but come early for the Temple is always crowded. "A Merry Heart Doeth Good Like a Medicine." Jesus said, "Be of Good Cheer I Have Overcome the World." His cheer, our tonic for you.

ASK YOUR DOCTOR ABOUT IT

XII

CONCLUSION

THE hunger for God and for religion has been found in the hearts of men on every page of history. Today this same hunger is found in some form in every portion of the globe. It is as real now as it ever has been. No agency, better than the Church, has been devised to date, to satisfy the soul of man. The Church is Christ's living preacher and teacher of His Gospel. Good will is to be the vestibule to the entrance of Peace on this Earth. Transformed men and women, called Christians, are His agents to bring this to pass through Him.

However, the busy inhabitants of our modern western world are now finding many other things to do besides "going to church." This competition for the time of people demands that the Church adjust its program to the facts. The Church must compete and must win the attention of this generation. The proper atmosphere when created and advertised will bring the desired results in the salvation of men and of the world.

Studied services of worship, wise organization, effective preaching, intelligent finance, religious

education, community and world service; promotion, publicity and advertising are the tools of the Church. God has given them to us for use. Let us be "about our Father's business." The methods of business and of education are our methods.

Loving the multitude we must learn to *know* them and to reach them. The modern world demands the *best* use of our talents. Such use brings the Divine reward: "Well done, good and faithful servant."

Library of
PACIFIC BIBLE SEMINARY
4835 EAST ANAHEIM STREET
LONG BEACH, CALIFORNIA

Printed in the United States of America

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4835 EAST ANAHEIM STREET
LONG BEACH, CALIFORNIA